

# THE CONGREGATIONALIST

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### FROM DAY TO DAY.

BY DORA READ GOODALE.

OD has assigned to every man  
Some part in the eternal plan—  
Some part, that all his powers of will,  
Working in faith, by faith fulfill.  
To every man a door is shown  
Whose key is his, and his alone,  
Though ruin to our ignorant eyes  
Have fall'n upon his paradise.  
Step after step unfolds the way  
To those who search, believe, obey;  
Day after day its lesson brings  
Of earthly joined to heavenly things;  
By countless cares, unpraised, unknown,  
They make their far ideals their own,  
And still in the world's mirrors trace  
Reflections of the Father's face.  
With God there is no great nor small  
Save as we yield Him *part* or *all*.  
All that we are His claim demands—  
Spirit and brain and heart and hands;  
Then, be our lot however poor,  
Each dawn is as a welcome door,  
Each humblest act the wondrous key  
Of infinite opportunity.

The Lord of love with love requite,  
Honor His service with delight,  
His is the power—be His the praise  
Of peaceful nights and virtuous days.  
Let not thy noon of labor borrow  
Dark portents from a threatening morrow;  
Thus, though a thousand ills befall,  
Strength shall be given to conquer all.

# WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JUNE 29.

Mrs. A. C. Thompson presided. Attention was called to missionaries in Japan whose names are upon the calendar for the week, some laid aside from active duties, and special prayer was offered for them, especially for those in pain or weakness.

Miss Mary Susan Rice, formerly of Persia, gave an account of the recent International Missionary Conference at Clifton Springs, with its large company of missionaries of different denominations—a striking example of Christian fellowship and most helpful in its deliberations and its spirit of devotion.

Miss Emerson of the Southern Presbyterian Board was introduced and gave her testimony to the sustaining power of prayer in times of great trial. She also gave a vivid and thrilling account of the experiences of herself and her co-workers in their station in China at a time when, for an entire day, their house was surrounded by a mob and there were long hours of uncertainty as to their safety or the issue of the riot. She recognized wonderful providences in some of the incidents of the day, especially when a baby's face at the window attracted the attention of the mob and held them in check until the soldiers who had been summoned to defend the missionary home arrived.

It was also a pleasure to greet Mrs. J. G. Hauser, known to many as the author of *The Orient and Its People*, who went to India thirty-three years ago under the Methodist Board, has been there most of the time since then, with headquarters at Lucknow, and for the last year has been president of the India W. C. T. U. She spoke especially of the temperance work in that country, emphasizing the statement that it must be a gospel work, of the co-operation of the missionaries in this direction, of the unions which have been formed and of the embarrassment in the lack of native temperance literature.

Mrs. Laura Tucker Seelye, soon to return to Turkey, was present with her little son Paul, and it was a delight to many to whom her name has become familiar to see her face and hear her voice, and to assure her of the loving sympathy and prayers which will accompany her as she goes to join Miss Gleason in evangelistic work at Has Keny, Constantinople.

The Friday meetings will be suspended during July and August, but those who frequent them will not forget the missionaries who are starting for their fields of labor during the summer, or the work in its varied and increasing demand.

## A JEW'S STRIKING TESTIMONY.

A great many Jews are coming to this country nowadays. Some of them are anarchists, some socialists, more individualists. For all of them the words of the late Jesse Seligman, the great Jewish financier, are pertinent:

My success, whatever it has been, I attribute, first, to the fact that I had the good fortune to become a citizen of this great republic, under whose beneficent laws the poor and the rich, irrespective of race or creed, have equal opportunities of education and material prosperity; secondly, to the fact that I have always endeavored to extract something good rather than evil from everything that has come before me, which has had the effect of making lighter the cares and tribulations of this life; in the next place, to the great assistance of my good brothers, to the companionship and advice of a loving wife and children, and above all, to a kind and merciful God.

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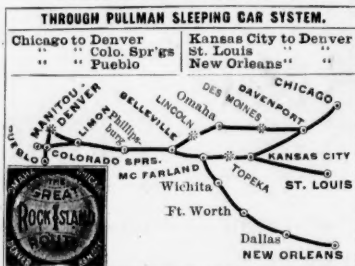
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## THE CHURCH AND CIVIC REGENERATION.

When we consider the immense numbers of religious people now, their tremendous resources in wealth and learning, their standing in society and their perfect access to all men through the press, if not by direct religious address, it is obvious that their influence in favor of right political thinking and practices ought to be far mightier than it is. Moral teaching is confessedly a main part of the church's business, and political conduct certainly forms a most important portion of morality. Every pulpit in the land ought incessantly to inculcate the duty of a public spirit. The church should make provision for new, more careful study and teaching upon social and political questions. As to many of these satisfactory information is not obtainable anywhere now. Not a few of the evils whereof all complain are the pure products of ignorance. Such people as have the best opportunities to learn know all too little about the details of proper social procedure on their own part, or concerning policies and methods for assuaging the woes which afflict society. To do good being the church's admitted mission, I see not how she can escape the duty of making deep and triumphant study of these grave problems, now so angrily discussed, that she may teach the results from the pulpit and in every other possible way. A new sort of theological education, more practical than the old, is imperatively needed. Sunday schools might be utilized for making known the results of this, a form of activity than which none could be more useful.—*President E. B. Andrews.*

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# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 5 July 1894

Number 27

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Single copies of either number, 4 cents; 10 copies, 25 cents; 25 copies, 50 cents; 100 copies, \$1.25, postpaid. Subscriptions are taken for the series for 15 cents.

AS one scans the reports of the Commencement season just celebrated by our many universities, colleges, academies and schools one realizes more than ever the necessity that all the energy of the vast complex educational machine which we have reared in this country should be controlled by motives that are essentially religious, patriotic and unselfish. And it is very gratifying to note how this truth has been brought out again and again during the past few weeks. Chief-Justice Fuller of the United States Supreme Court dwelt upon it at Bowdoin, as did Attorney-General Olney at Brown. United States Senator Henry Cabot Lodge frankly declared the same message to his mother—Harvard—in his Phi Beta Kappa address, as did Prof. Charles Eliot Norton, the eminent scholar, the friend of Lowell and Curtis, when introducing Mr. Joseph Choate as the representative of the Harvard alumni charged with the pleasant privilege of presenting to President Eliot the gold medal commemorating the twenty-fifth anniversary of his inauguration as president. Perhaps nowhere did the spirit of patriotism burst forth more than at Trinity College, where they have a day set apart in Commencement week known as Flag Day. Senator Hawley stirred the pulse of his hearers by his prose and Rich-

ard Burton by his poetry. Other institutions might worthily imitate Trinity's example. Never more than today was there greater need for intelligent, courageous leadership in this country.

Elsewhere we publish the score and text of "The Song of Degrees" of 1894. Analysis of it reveals some interesting facts. The place of the investigator of electricity in the community and the credit due to him is shown by the action of Yale, Columbia and Tufts in their treatment of Nikola Tesla and Elihu Thomson. That the poet's rank in society is appreciated is revealed in the honors given to E. C. Stedman, John Hay and Arlo Bates, while the new titles given to John Fiske, Captain Mahan and Williston Walker indicate that historians are not without honor at home and abroad. The high degree of L.L.D. seems to have been assigned this year with an unusual degree of propriety, and has been distributed thus: men of affairs fourteen, educators thirteen, jurists six, clergymen five, physicians five, *literati* four, scientist one. The efficient labor of Hon. C. C. Bonney in organizing the many congresses at the Columbian Exposition has not been overlooked, and the great educational work done by a magazine like the *Century* is appropriately recognized in the degree given by Marietta to President Scott of the Century Company. Last, but by no means least, it should be observed how many of the secretaries of our denominational societies and our workers on the home and foreign field have had their labor, research and attainments rewarded. The international aspect of this business is interesting. Yale has rewarded her son in Honolulu, Williams her representative in Turkey, and Beloit her champion in China, while England's ancient universities have not forgotten our Episcopal ecclesiastics or our interpreter of the philosophy of naval history.

Those who have read Benjamin Kidd's remarkable book, *Social Evolution*, and his criticism of the past unscientific attitude of science toward religion, ought not to be ignorant of or fail to be interested in the abundant evidence given during the past year or two of a decided change of attitude shown in so many notable ways. 1893 was a year when Huxley and Spencer confessed that the gross materialistic theory of evolution was unable to account for the origin of conscience and the ability to make ethical distinctions. Those who heard President G. Stanley Hall of Clark University at the recent meeting of the Boston Congregational Club or at the Amherst alumni dinner heard most suggestive words respecting the aid that biology and the new psychology are to give to the old revealed doctrines of sin, redemption and immortality, and not long since the clergy in a New Hampshire city heard from the lips of Dr. Charles P. Bancroft, superintendent of the State asylum for the insane, an argument—based on facts ascertained by study

and experience—in support of what he termed, "St. Paul's profound pathology, 'The wages of sin is death, but the gift of God is eternal life.'" This address of Dr. Bancroft's has been printed, and, together with several monographs issued from Clark University, may to some of our readers serve as straws to show how the current is setting.

The time is at hand for ministers to take their vacations, and for the virtuous critic to resurrect his annual remark that "the devil never takes a vacation." The faithful minister takes his vacation with the same motive that he does his work, to make himself as useful as possible. The critic would understand what this means if he should try the experiment of giving his whole self for a time to planning to save men, to rouse them from spiritual indifference, to strengthen their faith, to instruct them in Christian truth and to lead them in Christian service. The demands made on the minister increase every year. He must know more on more subjects, he must come closer to men, he must keep in activity more organizations, he must grapple more earnestly with more foes to Christian faith, he must join more enthusiastically with his fellow-workers than the ministers of the last generation dreamed of doing. Churches which have excellent ministers and want to keep them at their best will give them generous vacations, and will find that no other period of the minister's life is employed for the better advantage of his people.

We do not remember to have seen in any year so general a recognition of Independence Day by the religious press as appeared in our exchanges of last week. The themes discussed were various, relating to the serious problems of government. Municipal reform, labor problems, financial questions, temperance, immigration, extension of the suffrage to women, sectionalism, the relations of education to citizenship, the moral responsibilities of rulers—these are prominent among the topics which the religious newspapers have found it appropriate to consider as connected with the anniversary of the day when the American people declared themselves free and independent. The problem how 65,000,000 people, representing all nationalities and separated by seas and mountains and divers occupations and aims, are to govern themselves in peace and unity grows more difficult every year. It is, above all, a religious problem, and no solution would be possible were the religious element left out or made subordinate. There is great reason for hope and courage in the fact that so many are studying it diligently and prayerfully, believing that God is leading this great nation to accomplish important purposes for freedom and righteousness for the world.

The Pope is said to have issued an encyclical which is in a sense his last

will and testament. In it he pleads for the unity of the church and exhorts everybody to accomplish it by becoming Roman Catholic. There is nothing new or original in that. The leaders of all denominations are doing the same thing with an earnestness proportioned to the intensity of their conviction that they only have communion with God and that their doctrine and government bear the stamp of His approval. But the Pope should accompany his invitation by some explanation if he seriously expects it to be accepted by Protestants. Was the Reformation a failure? Were the Puritans schismatics? Was the planting of this Republic a sin to be repented of by their descendants? Are the deeds of our fathers to be repudiated? Where did Roman Catholicism ever plant a free government? Protestantism is the parent of civil liberty. Some religious denominations may unite without peril to freedom. But it is the boast of the Catholic Church that she never changes. It was a revolt against her authority that first gave to Englishmen their ideas of civil liberty, and in flying from the despotism of the Church of England, which imitated the Church of Rome from which she separated, our fathers founded this Republic. Their children may well look with suspicion on an invitation to return under the yoke of bondage.

#### A FALSE GOSPEL.

The murder of the late president of the French Republic has called forth the sympathy of the well disposed of every nation. It has also sounded a note of alarm to every nation. The assassin was not a citizen of France. He had no ground of enmity against President Carnot as his ruler. But he thrust his dagger into the man because the man represented government. It was a free government that he attacked, not a monarchy with a despotic ruler. It was a government of the people, by the people and for the people. The murderer killed the man whom the people of France had chosen as their chief representative.

Of what is Santo the representative? Of those who hate government, who believe that the social system is the cause of the evils from which men suffer, which evils they believe are especially the infliction of the ruling and richer classes upon the poorer classes. They claim that present laws are unjust, therefore they would destroy law by killing those who uphold it and by confiscating their goods.

The doctrines which have led anarchists to these conclusions have been heard of late, though less baldly stated, from the lips of some Christian ministers, who, doubtless, would honestly disclaim any sympathy with anarchy. The social system, they say, is wrong. The church is a failure. Its leaders have misunderstood or misrepresented the teachings of Jesus. Other organizations understand Him better than the church. Leaders who repudiate fellowship with Christians show more of His spirit than His professed followers. The present social system, being founded on injustice, must be overthrown, and a new one must be created in which co-operation will take the place of competition, men will labor not to amass wealth but to distribute it as the poorer classes may dictate.

This is a false gospel. It is not good news but bad news. If the social system which is the product of centuries of Christian civilization is a failure, Christianity

itself is a failure. If the Christian Church fails to represent the teachings and spirit of Christ, it is because those who compose it either are not intelligent enough to apprehend His teachings or are wicked enough purposely to interpret them falsely. If either of these alternatives is true, there is little reason to expect that those outside of the churches will trust the heralds of the new gospel. The failure of that which has promised so much does not offer encouragement to hope that those who have discovered this failure will prove to be superior in intelligence or consecration.

The social system is not essentially wrong. Competition is not in itself evil. Distinctions based on natural abilities and acquired power and position are inevitable, and they tend to form classes. Efforts to obliterate these distinctions have succeeded only in temporarily inverting them, with terribly destructive results. The French Revolution of 1848 attempted to obliterate class distinctions, but it succeeded only in bringing the most ignorant and brutal classes to the top in a reign of terror and carnage. Many of those who had inveighed against society, but would never have countenanced murder, lost their own lives in those days of awful bloodshed.

The social system is defective because there are so many persons in it who are controlled by selfishness. Better men and women will improve it, and an improved system will produce better men and women. But selfishness is not confined to any one class. It is as prevalent among the poor as among the rich, and more cruel because it is embittered by want of success. No injustice of the rich against the poor is so brutal as the murderous efforts of those who will not work to prevent those who wish to work from earning food for their families.

If the Church of Christ loses its power the consequence will be anarchy. If the church retains its power it will do so by preaching the old gospel of unselfishness from the example of Christ to all classes alike; never by proclaiming that its aims have been wrong and its work a failure. Ministers who think they are proclaiming a new social gospel should remember that they are not called to be champions of social classes, but that when they point to the unequal distribution of property as the great evil of the social system they are liable to be understood as proclaiming that a man's life consists in the abundance of the things that he possesses. This is a false gospel.

The time has fully come when the consequences of such teaching must be faced. Multitudes have been persuaded that they are entitled to a larger share than they have of the world's possessions. To a degree that may be true. But covetousness is becoming a passion, fed by sympathy on the one hand and goaded into resistance on the other. The fruits of this covetousness are armed assassins, bands of armed men defying law and destroying property which they cannot get, and corporations seeking to gain the property of others by unfair and dishonorable influence of legislation. To urge the destruction of the social system is to weaken the protection that remains to society. Nothing will save us but the moral and spiritual renewal of individuals. This is a time when a new gospel should be thoroughly examined before it is proclaimed, for a false gospel is now fraught with peculiar perils.

#### RACES AND GAMBLING.

Horse racing appears to be completely under the control of gamblers. For twenty-five years there have been annual grand circuit trotting races in Springfield, Mass., but since the Congregational Club made its efficient protest against the sale of pools at these races the races themselves are to be suspended, because it is said to be impossible to make them pay without the pools.

It is the common practice of racing associations to receive commissions from the gamblers who do business upon their grounds, and the sums thus received are so large that a track which does not receive them cannot offer sufficient inducements to secure horses for its races in competition with tracks which draw upon the gamblers' revenues. Thus, since "pool-selling has been stopped in Hartford, the races there are practically meetings for breeders." The size of these revenues is indicated by the fact that the gambling privileges of a race track near Chicago were sold last year for \$175,000.

The racing men themselves pronounce it absolutely impossible to maintain honest racing in competition against so vast a corrupt income. This is an acknowledgment that the capital invested in racing cannot be made to pay except by these unclean methods and that capital is given a dishonest profit to attract it into these enterprises. The amount of capital already thus enlisted is placed by a magazine friendly to racing interests at a figure as high as \$100,000,000. The treasurer of the National Trotting Association estimates that more horses than ever before—not less than 75,000—are in training this year. The cost and development of racing horses are not inexpensive, and when we take into account that all merely racing associations can live only by the aid drawn from gamblers' winnings, and consider the amount of capital invested in them, we can judge how far gambling leavens this favorite popular amusement.

When the size of the pecuniary motive is considered it is not wonderful that a little more than a year ago the race tracks in New York State were given a monopoly of the right to sell pools, or that it came to be generally stated that \$150,000 had been spent upon the New Jersey Legislature for the same purpose. Neither is it wonderful that with pools illegal and actually suppressed in Connecticut and Massachusetts, except in the eastern part of the latter State, the gamblers should have induced the Rhode Island Legislature to open that State to their purposes by a law allowing the sale of pools at races. The strength of the motive to promote gambling is the amount of capital invested in racing property which cannot pay without the help of gamblers' profits.

The time is ripe for resistance. New Jersey has reversed her corrupt law of a year ago by her action of the last winter. Decisions of New York judges that the pool law in that State was never constitutional menace the gambling interest there. It is outlawed in Connecticut, it has ceased to exist in Western Massachusetts. Rhode Island by law and Eastern Massachusetts by lawlessness remain as fields for the intenser development of energies elsewhere suppressed. From time to time notices of races held in Eastern Massachusetts are printed in the papers, and unless their managers possess an ability to operate them without alliance with gamblers, which is not claimed or exercised by turfmen elsewhere, all these races



are run with pools sold in defiance of the statute.

In view of the probability that all races run on the tracks of trotting associations are connected with pool-selling, the public officers of every such jurisdiction owe it to themselves to give those tracks the benefit of their personal and immediate supervision. Public opinion by petitions should encourage them to do their duty and require it of them. The public interest demands it. The innocent and thoughtless should be protected from temptation. The crime is open. When pools are auctioned they are auctioned as vociferously as any commodity of commerce, and public officers need no superfluous methods of detection to discover them. A clear eye, a true ear and a camera have been already found quite sufficient. There are many infallible signs that the police commissioners of the city of Boston intend a policy of vigorous suppression of gambling dens within the limits of their authority. The evil, whether it be private in a gambling dive or flamboyant upon a race-track, is one and indivisible, and not to be abated until suppressed throughout the whole field of its malign activity.

### THE STABILITY OF FRANCE.

The assassination of President Carnot was followed in three days by the peaceful, orderly election of M. Casimir-Perier to succeed him. If any were expecting the overthrow of the government or even popular disturbances threatening the civil peace—either of which would have been possible, and perhaps probable, not many years ago—they have been disappointed. The sudden and violent death of the nation's chief magistrate has only demonstrated conclusively that the French people have developed under their modern republican institutions a stability, self control and trustworthiness which are a lesson to the world.

It is significant that by this act of violence Anarchism has dealt itself a heavy blow. It has demonstrated conspicuously the strength and value of good government. In that hour of distrust and fear which many of the French people must have experienced when they had just learned of President Carnot's murder, they must have said to themselves: "This is what we are to expect should the Anarchists prevail. Whose life then will be safe? Our only security is to stamp out not only Anarchy itself but every tendency in that direction, wherever apparent." Such an act of blind and cruel folly must have checked many of the more thoughtless of the population, who have been half inclined to listen to the radical arguments of extreme agitators, and must have fixed them firmly on the side of law and order.

Moreover, if, as is reported, the new president, apart from the special circumstances, is disposed to be more severe than the former one in dealing with the Anarchists, they have made their condition worse instead of better. And there can be no question that the sternest measures which are likely to be proposed will be indorsed by public sentiment. The time has gone by when threats of killing president after president could alarm. The election of Casimir-Perier is more than the selection of a competent and distinguished man to the chief office. It is the nation's defiance of its internal foes. It is proof that France is no longer frenzied and reckless in the face of grave public danger but is calm, dignified, resolute and en-

ergetic. The assassin has taught the world lessons of which he had no conception.

### OPENNESS TO NEW SPIRITUAL TRUTH.

What is new spiritual truth? Some think it truth which never has been declared or suspected, coming now like an added revelation. Others understand by it merely fresh statements of familiar principles, new adjustments of doctrines, the rearrangement of accepted beliefs in new relations and with emphasis transferred from this truth to that. Which is it?

Is it not both? Certainly it is the former, if indeed there be any spiritual truth which is actually new. Sometimes it seems as if every supposed new advance were only the revival of some once proclaimed but perhaps long overshadowed and forgotten truth. Certainly also it is the latter. Theology and religion are like certain flowers. Each is long in growing up and unfolding until the central heart of it begins to be clearly visible and the outside covering to be regarded as less important. The change in Christian belief in regard to some doctrines of the faith and some principles of conduct suggests the same thing. We are learning to care less for the form of theories about the Atonement, for example, than formerly but never was the fact of it accepted and depended upon with such reverent affection as now.

In either case openness of mind is the same thing. It is willingness to listen to the claims of an alleged new truth, to weigh them respectfully and thoroughly and to grant them frankly and fully if they can be established. It is readiness to do this for one's self in specific instances also and not only to maintain in general the duty of so doing. Those who refuse or neglect to adopt this policy really distrust the truth which they claim to honor and the God of truth in whom they profess to believe. They forget that all truth is consistent with itself and that any principle which can be demonstrated to be a part of it must be harmonious with every other such principle, even if the harmony is not at first evident.

The great duty of the Christian, and of the man or woman of mere ordinary common sense, is to stand ever ready to welcome and accept new truth, whether absolutely or only formally new, as soon as the fact that it is truth has been made plain. Moreover, we are to watch for it, to expect it, to be ready to meet it half way. To accept every alleged new revelation or discovery, as if its mere novelty assured us of its trustworthiness, is absurd and wrong. But to forget that spiritual truth grows, takes fresh forms and adapts itself to the advance of human knowledge and the ever altering conditions and needs of human life is equally absurd and wrong.

### THE WEEK IN REVIEW.

The veto by Governor Greenhalge of Massachusetts of the bill which would have permitted the American Bell Telephone Company to increase its capital stock many million dollars, without any surety that the public would be guarded against paying charges in the future to provide interest on new "watered stock," to be held by the present shareholders, has been sustained by the Legislature and approved by the people of the commonwealth. It required courage to veto this proposition, courage that is not common in these days of corporation con-

trol of legislatures, executives and political parties. How salutary the effect of the veto has been is shown in the haste made by the Telephone Company to have a bill introduced and rushed through which provides for the sale of the new stock at public auction and gives the State control over what is really, if not technically, a public corporation. The Legislature's treatment of Boston's rapid transit question during the past week has not elevated that body in the eyes of the community. As it finally went to the governor it was a medley of contradictory provisions, hastily passed without due consideration and as the product of peculiar compromises. Fortunately, it includes an amendment which does not permit actual work to begin until after the people have voted upon the measure. It is to be regretted that the proposition to appoint a committee of investigation, which during the summer should investigate the charges of venality made against the members of this Legislature, was defeated. As we review the session just closed it is far from satisfactory, far from giving cause of pride to the citizen desirous of seeing Massachusetts's fair fame sustained. The rapid reversals of votes on important questions have been too suggestive of considerations of policy, too indicative of lack of principle.

A "sympathetic strike" to enforce "compulsory arbitration" by means of a boycott. Such is one way of describing the huge, phenomenal, menacing situation that the country faces as we go to press. From Ohio in the Interior to San Francisco in the West, crippling not less than twenty-three of the leading railroads—with a mileage of more than fifty thousand miles—the transportation and indirectly the industrial systems of the territory affected are paralyzed or crippled. With an obedience that commands admiration for its completeness at the same time that it deserves condemnation for its folly, thousands of men in need of the money that their labor might receive have suddenly ceased to throw switches, make up trains and do their share of the labor necessary for the highest welfare of the public, which is dependent upon the continuous flow of life through the arteries of trade—the railroads. Nor is this all. Not only have the members of the American Railway Union ceased to work themselves, but they have prevented all other men from working whose continuance at work might involve the success of the strike. More than this, they have the sympathy of organized labor in Chicago, where thousands of trades unionists, it is claimed, stand ready to assist in the "sympathetic" strike if it is necessary to bring success. Why this expensive (\$250,000 loss per day alone to railroads centering in Chicago), brutal (trains with human beings stalled in the deserts of the Southwest, freight trains crowded with live stock laid up on side tracks where the cattle have perished for lack of food, infants and mothers in Chicago deprived of fresh milk, provisions and ice advancing in value), imperious method? Who authorized it? What does it mean to the successful contestant and to the nation?

It is the attempt of a comparatively new organization, the American Railway Union, assisted openly by the Knights of Labor and covertly by many of the trades unionists, to compel the managers of the railways, of the Interior to repudiate and break their

contracts with the Pullman car company, said company having refused to comply with the demands of its operatives for a return to the rate of wages paid before the beginning of the present business depression. The point the public now is most concerned in is not whether the Pullman company could or could not have satisfied this demand with justice to themselves as well as the men, or whether the Pullman company should have persisted in holding out the offer to arbitrate after the offer had first been spurned by the men and then later desired by them. It is whether, by the repudiation of contracts or by the stoppage of traffic, the railway managers or the public are to be forced into influencing Mr. Pullman to accept the verdict of their "compulsory arbitration" and that verdict an adverse one. The impulse from which the strike originated is said to be "sympathy." The method it uses seeks to make monetary loss, personal discomfort, etc., create a situation that will first compel the managers of railways to yield their control of their own properties and Mr. Pullman to yield the control of his own business.

The man who is issuing the orders that are so implicitly obeyed is young, of considerable executive ability, by name Eugene V. Debs, who has spent the past year in organizing the American Railway Union in the South and West, which order, it is claimed, has 150,000 members. On June 11 he brought together the leaders of the American Federation of Labor, the Brotherhood of Locomotive Engineers, the Brotherhoods of Railway Trainmen, Railway Firemen, the Knights of Labor and the Farmers' Alliance, and a working alliance was formed. It was proposed that each member of the group agree to support the other in any strike in which more than 1,000 men were involved and act together against the old political parties in the approaching elections. On June 12 the American Labor Union met in Chicago and, before it adjourned, excluded negroes from membership and agreed to make the cause of the Pullman employees its own. Notice was served on the Pullman company and the railway managers, and on the 26th the contest began. Thus far the victory has been with the strikers. But they never have had the sympathy of the great majority of their fellow-citizens, because of the viciousness of their methods, and they, apparently, have not taken into account the large number of unorganized, unemployed railroad men who will soon be ready to man the trains and switches, nor have they reckoned with the federal strength which is to be put forth relentlessly. When these begin to appear and the trains begin to move then the season of violence will begin and the time come for the militia to sally forth. Commander Debs was optimistic enough to think that his men would be as obedient to his order to preserve the peace as to his order to quit work. He will know better next time. Thus far practically the only opposition the strikers have met has been from United States marshals executing the orders of federal judges and receivers insistent that the mails should not be interfered with. In this conflict between federal marshals and the strikers we get a glimpse, perhaps, of the future as it may be when the nation owns and controls the railroads. And even if that never comes, it is evident that we must have such national legislation as will compel men entering the employ of the railroads to pay the penalty

for breach of contract and be responsible to the public, to some extent at least, just as are the managers, thanks to recent legislation and judicial decisions.

The decision by Judge Coit of the United States Circuit Court that a native of Japan, for many years a resident in Boston, where he is successful in business and intends to remain as a merchant, cannot become a citizen of the United States because he is a Mongolian is one that doubtless is as legal as it is deplorable and evil. Despite the argument advanced by Professor Ely elsewhere in our columns, we cannot help feeling that the judiciary of the United States might be about more creditable business than refusing citizenship to the fellow-countrymen of Neesima simply because they are not of the Caucasian or African stock. Yet so long as demagogues shape our national immigration and naturalization legislation no other alternative is left to the courts. Possibly this verdict, like the Dred Scott decision, may prove to be a boomerang and hasten the day when the tests for residence and citizenship in this country shall be based on the intelligence—native or acquired—industry and moral character of the individual, and not be settled by his place of birth or the merits of his race as a whole. That this decision has made the Japanese in this country righteously indignant is not strange. That it will not assuage the strained situation in Japan is also certain. It is gratifying to see the promptness and spirit which Congressman Everett of Massachusetts has shown in introducing a bill in the House which, if passed, will make the decision of Judge Coit void.

It is to be hoped that the Senate will not agree with the House of Representatives in thinking that it is for the best interests of the nation that the Territory of New Mexico, with its population of less than 200,000, should become a State. Certain problems now before the nation for settlement would be far more likely to be settled aright had not the Republican party, in its desire to retain its grip upon the Senate, admitted so many of the Territories to statehood, and now that the Democrats are in control they seem bent upon adopting the same policy. Nor is there much opposition just now from any source, since the uncertainties of the future make it difficult to predict which party will profit by the increased representation in the national Legislature. The population of New Mexico is of such a character, as well as so limited in numbers, that its admission seems less reasonable than would the admission of Utah or Arizona. Statesmanship, not partisanship, should be displayed in considering such a case.

A conference which may turn out to have been of exceptional importance was opened on June 29 in Ottawa, Canada. It is called an imperial conference and consists of representatives of the different British colonies throughout the world who are consulting about matters of mutual interest, mainly commercial. Hon. Mackenzie Bowell is president and Sir Adolphe Caron vice-president. The primary object of the conference is said to be to mature a scheme for a cable between Canada, the Hawaiian Islands and Australia. The copyright law, increase of mail facilities, tariff questions and the possibility of a colonial commercial union also are to come up for discussion. A pro-

posed solution of the difficulty of forming a trade union of colonies having dissimilar and even contradictory tariff policies is to establish rates of duty differing according to the respective policies of the colonies. Hon. Theodore Davies, from Hawaii, made an address before the conference on June 29, and took occasion to emphasize the purpose of his country to remain independent. Such a conference as this hardly can fail of having important and permanent results.

The latest news from Honolulu is to the effect that the official declaration of the United States that it will not interfere in Hawaiian affairs has given great satisfaction to the supporters of the present Hawaiian government. The work of the constitutional convention has been accomplished and the result was expected to be adopted this week. A new and somewhat surprising proposal is that Mr. Dole be declared president for the first term, six years, without the formality of an election, and apparently this is to be done. Apparently the party now in control does not think it wise to trust its fortunes in a popular election, even with the limitations which it has placed upon the suffrage. The leading provisions of the new constitution are that the naturalization of aliens shall depend upon the prior negotiation of treaties, except that all aliens who have favored and supported the provisional government may be naturalized immediately without waiting for the enactment of treaties. A council of state of fifteen members, five selected by the president and five by each house, is to exist with limited powers. Lotteries are to be prohibited and woman suffrage is not granted. The property qualification of senators is reduced from \$3,000 to \$1,500 and the income qualification from \$900 to \$600. It is proposed to promulgate the new constitution on the Fourth of July. The ex queen has protested formally that she is the rightful ruler, but Minister Willis has declined to receive her protest. The provisional government has disturbed its relations with the English minister by refusing to allow the men of H. M. S. Champion to land for shore drills.

The body of the late President Carnot of France was removed from Lyons to Paris on Tuesday, June 26, and lay in state in the palace of the Elysée until Sunday, when an imposing funeral service conducted by the Archbishop of Paris was held in the cathedral of Notre Dame. The remains then were transported to the Pantheon, where they are to rest and where additional addresses were made by M. Challemeil-Lacour, Premier Dupuy and others. On Wednesday M. Casimir-Perier was elected by the National Assembly at Versailles on the first ballot to succeed M. Carnot as president. Since then it has been decided that there will be no changes in the present ministry. Thus, without even a week's delay, the government of France is in working order again and operating as smoothly and efficiently as ever. It is declared that Carnot's assassination was the culmination of a plot on the part of certain anarchists, and that the murderer, Santo, was assigned the task by lot. As soon as his nationality was made known a strong anti-Italian spirit manifested itself in many places, notably in Lyons, where rioting occurred and the shops of Italians were sacked. But the indignation and horror manifested in Italy toward the assassin and his crime have subdued the French distrust of the Italians among them.



It is now proposed to inaugurate international co-operative action against the anarchists. Emperor William of Germany and the French ambassador to that country are discussing a plan of operations, and some definite measures doubtless will be taken very soon of a more aggressive character than any attempted hitherto.

### IN BRIEF.

"Uniformly excellent orders of worship" is the verdict of one of the ablest periodicals upon the *Congregationalist* Services. In addition to the services for special days we have now three Eventide Services, which are at the disposal of the churches. The low price at which they are sold makes it possible for even the smallest community to avail itself of these aids to worship. For the summer vesper service they are perfectly adapted and have proved their value in many churches, increasing both attendance and interest.

Marietta College gives prizes to "all-around" men and women. So does the world.

The report of the Woman's Board Prayer Meeting, on page 2, shows that a little child can restrain as well as lead the evil-minded.

The college which this year gave more honorary degrees than its graduating class received is determined to have a roll of honorary alumni at any cost.

We humbly beg pardon of the Methodist Church. The bicycle performance to which we referred in the issue of June 21 occurred in a meeting house of another denomination.

Judas Iscariot confessed his guilt by committing suicide. Granier, the accomplice of Santo, the assassin of Carnot, when called upon to surrender plunged a knife into his breast.

The newspapers in Constantinople were not permitted to announce that Carnot was assassinated. They were only permitted to chronicle that he died suddenly. But then the Turk understands what that means, so why expand the tale?

It is an interesting fact that the four women preachers in our denomination in New York State are all of mature age. Two are wives of ministers, one is a clergyman's widow and one a layman's widow. But all have had years of experience in home life, in Christian work and practical affairs.

Hon. David A. Wells thinks that 1 Cor. 6: 12 is the Scripture text most applicable and full of instruction to every Congressional advocate of an income tax imposed by the federal government in time of peace. There are those who think that Ex. 20: 17 also is pertinent.

The Board of Pastoral Supply is ready for business. Dr. Rice, in another column, reasonably asks that it be given a fair trial. If it should prove itself able to render the service which its friends hope for it, it would be of great value. It is better to keep worthy ministers at work than it would be to plant a new seminary to fit new ministers for work.

Lord Rosebery pleads precedent as a defense. He says Oliver Cromwell kept fast horses and raced them. "What of it?" replies the Anti-Gambling League. "This is the end of the nineteenth century. Facilities for gambling and fostering the gambling spirit such as Cromwell never dreamed of are here. An example of virtue or vice is infinitely more influential now than it was then." Principle, not precedent, should settle this dispute and will with the Nonconformists.

For some time we have feared that the exagérations of Miss Ida Wells, who is stirring up the English Christians to condemn our too common lynchings, would cause a reaction

against the real reform which she and we have at heart. It may be true, as is reported by a special correspondent of the *New York Evening Post*, that the Colored Teachers' Association of Georgia last week rejected, by a large majority, resolutions indorsing Miss Wells. If it is true, it is a significant fact, and only emphasizes the necessity of accuracy of speech by reformers of every kind.

Rev. John L. Scudder of the Tabernacle, Jersey City, is making it unpleasant for the vicious of that city and the police who shelter them. It is the same old story as in New York. The clergyman collects his evidence and makes his charges. The police deny the charges and tell the clergyman to mind his business. Then the clergyman goes with his witnesses, makes formal complaint, officers are sent, houses of vice in full blast are found and their inmates captured. Then the epithet "liar" fits the police and not the clergyman.

How many churches have memorial tablets testifying to the worth and industry of the sextons that year in and out formerly made God's house comfortable for His worshipping children? The Shepard Memorial Church in Cambridge has such a testimonial and because of it honors itself as well as Benjamin F. Wyeth. Those who read Rebecca Harding Davis's touching story in this issue will expect to find a similar tablet on the wall of the First Church in Hillsburgh some day soon. What are a "baronet ancestor" and a bank account in comparison with the Christ spirit?

When a man's expenditures year after year exceed his income by ten per cent. it is not difficult to predict the result. As with men so with nations. Mulhall, the great English statistician, shows that the average annual deficit of the sixteen continental European states for the last nine years has been \$320,000,000. In view of this it is not surprising that the gross debt of the same countries today is \$20,000,000,000, and three-fourths of it due to wars and the fear of war. No wonder the cry, "Halt," goes up. No wonder socialism flourishes and anarchy's fangs protrude.

To a builder in New York by the name of Edward Kilpatrick we doff our hat, metaphorically speaking. Of all the citizens of New York yet brought before the Hoxow committee he is the only one of the reputable business men who seems to have had courage enough to defy the blackmailing police. To find the vicious cowardly is not surprising, but the business man who pays toll to an officer of the law for immunity from the enforcement of one law or to insure the enforcement of another is quite as guilty as the derelict official and blackmailer. That he has companions in misery does not alter the judgment passed upon him.

President Tucker's baccalaureate sermon at Dartmouth was a plea to the students that they cultivate the power of self-definition. It is said that M. Casimir-Perier, the new president of France, hesitated long before giving his consent to be a candidate. "For this mission, such as I understand it, I do not feel prepared," he said again and again to the friends who importuned him. And not until his mother, who had a truer appreciation of her son's powers, who was able to define him better than he could himself, said: "My son, when duty has to be faced, and perhaps also danger, a Casimir-Perier should always be prepared," did he reply, "That is the truth. I accept."

A Universalist pastor in Michigan who has withdrawn from that denomination gives these reasons for this step, showing what Universalism is in his view after some years of effort to preach it:

First, I don't believe that the Bible teaches the salvation of all men; I have only held to it as a passing hope, not a dogma to be preached; second, philosophical salvation as

taught by Universalists makes the sacrifice of Calvary unnecessary, if not a mistake; third, the Bible is not studied as an authority in the Universalist Church; fourth, I have lost faith in the mission of the Universalist Church organization, its main business being to point out errors of orthodoxy.

One of the best appeals to the United States to awake to the perils which confront her as the result of practically unrestricted immigration that we know of is a poem by Thomas Bailey Aldrich. And now Prof. Arlo Bates, in his poem read at the Bowdoin Centennial, adds his note to the chorus, to which elsewhere in our columns, in prose, Professor Ely also contributes. This is Professor Bates's message:

Today the land has bitter need of us.  
Across the sea what myriads swarming come  
From the dark pestilential dens which reek  
With all the old world's foulness. Those to whom  
Knowledge is given stand in double trust  
Guardians of liberty and of the right.

The Bowdoin Centennial Commencement brought back to its halls a vigorous alumnus of the class of 1820 at the age of ninety-four, and Hon. J. W. Bradbury, the one survivor of the famous class of Hawthorne and Longfellow, 1825, made a public address. A liberal education is not without its value in promoting long life. It is worthy of note that none of the great English poets born before the present century lived to the allotted age of threescore and ten, except, perhaps, Chaucer. Byron died at thirty-six, Burns at thirty-seven, Spencer at forty-four, Shakespeare at fifty-three, Pope at fifty-six, Scott at sixty-one, Milton at sixty-two. But Longfellow lived to be seventy-five, Emerson to be seventy-nine, Wordsworth to be eighty, Tennyson to be eighty-two, Bryant and Whittier to be eighty-four, while Oliver Wendell Holmes is still vigorous at fourscore and five.

### STAFF CORRESPONDENCE.

#### FROM THE INTERIOR.

##### Union Ministers' Meeting.

Once in three months, or thereabouts, the ministers of the different evangelical denominations meet together for consultation and action on matters of common interest. Last week, at the invitation of the Methodist brethren, the gathering was in the audience-room of the First Methodist Church, where two or three hundred were present to hear an address by Dr. Carlos Martyn of the Sixth Presbyterian Church on Municipal Misrule. The address was well considered, able and telling. It was not made up of accusations, but was based on facts, which were well authenticated. Dr. Martyn first gave an account of the disease from which we are suffering, then spoke of its result, and finally of the remedy. The disease he found in the ward system with its boss, and in the organization which grows out of it. The result is the condition of things in which we are living, overtaxed, plundered, our streets foul beyond endurance, gambling and every form of vice protected, public office held as a personal perquisite to be bestowed on favored individuals, according to the service they are supposed to have rendered in the elections. The remedy, so the speaker asserted, is in a true civil service system applied to the city, an organization of moral elements as perfect and powerful as that of the evil elements, and woman suffrage. Not all who followed him were as sure as was the speaker that the granting of suffrage to woman would prove the panacea represented. Dr. Henson believes that public sentiment can be aroused to its duty, and that a mayor who promises before his election to observe the laws and afterwards treats them with contempt can be held up to righteous condemnation as a traitor and

perjurer. Mr. Curtis of the Book Concern, while refusing to make a speech, said that the only remedy for our misrule is in non-partisan politics in the government of cities. That the result of the meeting might not be lost, a committee was selected from the different denominations to work with the civic committee and thus bring about the reforms which are indispensable to the welfare and happiness of our citizens. This civic committee, through its chairman, T. M. Harvey, Esq., has just reported the cost of its benevolent work last winter. It will be remembered that during the distress occasioned by lack of work appeals were issued to the public for money, and that churches were also encouraged to take certain sections of the city and care for them as their special parishes. The portions of the city not thus provided for came under the immediate care of the civic committee, which disbursed \$133,325 out of \$135,268 received. The report is in items, showing how much was used at the district relief stations, how much in the employment bureau, how much in the registering, the medical, the transportation and the supply departments, how much for lodging and feeding. It shows how carefully the work was done, and enables one to see at a glance how extensive is the need in a great city like this in a time like the past winter. We are beginning to dread the coming winter even more than the past. Certainly the times are showing no signs of improvement.

#### The Present Boycott.

The present boycott in Chicago does not seem to have any good reasons for its existence. The complaint usually made is that the Pullman authorities refused to arbitrate. The managers say that they told their men that they had taken contracts at losing rates in order to furnish employment for them, and that if they desired they might appoint a committee of experts to examine the books and convince themselves that the statements of the managers were true. An expert had only just begun his work when the strike was ordered. Of course the experts had nothing more to do. The shops were closed. The men refused to meet their employers in a manly way, but insisted either that the old wages of good times be paid or that the disputes be submitted to arbitration. Naturally the Pullman managers refused to arbitrate, saying they had nothing to arbitrate; that they were not under obligation to run their works at a loss; that, having given the men opportunity to see for themselves from their books the true state of affairs, they would not permit outside parties to come in and decide what should or should not be done in the premises. So matters have stood for several weeks. The great plant at Pullman has been idle. From the men living in the company's houses rent has not, in all cases certainly, been collected, because it has been hoped that the men would see that what they have had is better than nothing and would go back to their work. On the contrary, the feeling on the part of the men, excited chiefly through the interference of labor associations, has grown more intense, and now comes the attempt to tie up every railroad in the United States over which a Pullman car runs. Strange as it may be, labor as such does not seem to take kindly to Mr. Pullman's model city. It matters not that the streets are always clean, that they are well lighted, that the lawns are fresh and closely shaved, that sanitary ar-

rangements are perfect, that an elegant library is at the disposal of every laborer at a nominal price. The fact that there are no saloons within the corporate limits of the place—that every one living there must submit to certain conditions promotive of the general good—has by many been complained of from the first as an infringement on personal liberty. True, any one who chooses can live in Kensington, a village not far away, where saloons are abundant, and is free at any time to give up his position and seek another. But this is not what has been wanted. There has been a sort of feeling that Pullman ought to furnish all the advantages of a model city without requiring anything of the laborer in return; that saloons ought to be allowed within easy reach of the men; that instead of a library and a theater, on whose boards high-toned plays are now and then brought forward, and a savings bank, in which the deposits of the men had run up to nearly \$450,000 at the time of the strike and which have been diminished since it began only \$32,000, there ought to be lounging places, where men can gather and smoke and enjoy themselves as they please. Probably it is too soon for such an experiment as Mr. Pullman's to be completely successful. Still those who have been interested in it from the start, and have been acquainted with the efforts which Mr. Pullman has put forth in behalf of his workmen, hope that the present attempt to bring this city and its vast system of labor under the control of persons like Debs and Howard and Sovereign will utterly fail. At the same time it is easy to see that, under incompetent or unsympathetic overseers, injustice may sometimes have been done, and that, with lowered wages, it has been hard for those who live from hand to mouth to get on. But after the company had promised to investigate any charges which might be brought forward against the overseers, and had opened their books to experts for examination, it is not easy to see how any justification for a strike, even at Pullman, can be found, to say nothing of that set on foot through pretended sympathy with the so-called wrongs of Pullman men.

Chicago, June 30.

FRANKLIN.

#### FROM THE NORTHWEST.

##### Prison Congress.

The twenty-fourth annual meeting of the National Prison Association has recently closed its session at St. Paul. Prominent penologists and sociologists from all parts of the country were present, including President Brinkerhoff, Prof. Graham Taylor, President Schurman of Cornell University, Professor Ely of Madison, Wis., and Secretary H. H. Hart of St. Paul. The prison question is not limited merely to prisons and prisoners, but reaches out into the large field of preventive measures, including jurisprudence and education and religion, psychology and physiology, and whatever else has an influence on the character and conduct of men. In general, the conclusions of the congress covered these points: (1) The final object of all penal discipline is the good of society, its deliverance from some evil and the attainment of some substantial good. (2) Criminals in their characteristics are just as diverse as any other class of people, and graded prisoners are just as essential as graded scholars in public schools, if reformation, as it should be, is made the chief object. (3) A crim-

inal is to be sent to a prison as an insane man is sent to a hospital—to be cured, and not to be discharged until he is cured, and even then only on parole until fully tested. (4) In county jails always have separate rooms for criminals, so as not to poison the beginners in crime by association with the hardened criminals. (5) In all prisons moral and religious culture should be the leading reformatory measures. (6) Partisan politics must be absolutely eliminated from prison management if the highest efficiency is to be attained.

The most hopeful outlook which the congress gave was in the discussion of preventive means to crime, such as the kindergarten, public schools and especially manual training, also chairs of sociology in our colleges and universities, but chiefest of all is religious instruction. Christianity is the maker of our modern civilization, and it must also be its preserver.

##### University of Minnesota.

The year just closed has been the best in the history of the university. Few schools of learning have made such phenomenal progress as this institution within the last seven or eight years. The number of students in this time has grown from about 300 to more than 1,800 this year. President Northrop is an ideal man for the head of the university, and he has gathered around him a faculty peculiarly well fitted for their work. In this period at least five large new buildings have been built on the campus. The graduating class this year numbers 250. Bishop Fowler of the Methodist Church gave the baccalaureate sermon on Not Making Haste.

##### Fargo and Vicinity.

In the face of hard times and the great fire in Fargo just a year ago, the past year has been hopeful for Fargo College. The attendance has been larger than ever before; the only serious hindrance to the prosperity of the college is money. There is some doubt if President Beard remains for the next year unless some friends come to the financial rescue promptly. It would be an irreparable loss if in this crisis Dr. Beard would be compelled to withdraw for lack of funds to keep the institution growing in this needy, new community. Word has just come that the Fargo ministers and the pastors of the towns adjacent have made all the preliminary plans for another Congregational Club to be organized and known as the Red River Valley Club. We welcome this young sister to our already large number of fifty clubs. Word comes from all parts of the Dakotas that the home missionary reduction will seriously hinder the progress in many of the newer and needier fields.

##### Dr. Heath.

During the five years of Dr. Heath's pastorate at Plymouth Church, St. Paul, he has had the difficult task of having a church in a transitional state, the building being down town and many of the leading people moving on the hill—a long distance from the church. In spite of this discouragement, he leaves a united, loyal church, who feel deeply his going at this time. Dr. Heath's earnest and strong ministry in Plymouth Church, his efficient and abundant service in the fellowship of the churches, his hearty defense of the great themes of the gospel, his constant interest and help in every good word and work in St. Paul, his service and excellent judgment for the denominational work of the Northwest have all made us feel the worth and



blessing of his ministry among us. We shall miss him as one of our leaders and advisers, but we desire to give our word of commendation to the St. Johnsbury church who are to be favored with his ministry. The North Church could not have found a man better adapted for their needs than Dr. Heath, and Minnesota sends greeting to Vermont in securing such an able all around man as one of their number. J. A. S.

## CURRENT THOUGHT.

AT HOME.

Prof. James H. Hyslop, in the *June Charities Review*, writing on the Causes of Poverty, defends, with statistics drawn from the experience of New York City, the theses that "crime is the cause of destitution, and not destitution the cause of crime"; that "crime is associated with vigorous capacities, while the nearer equality of ratios between male and female paupers, from the known weaker nature of woman, doubly confirms the opinion that pauperism is connected with defective character or constitution"; that "if destitution be the cause of crime, and if it affects married more than unmarried persons, the largest portion of criminals should come from married life, while the actual statistics show that nearly two-thirds of them are single."

Charles Dudley Warner, in the *July Century*, combats the somewhat popular distrust of the United States Senate: "The objections to the Senate at present are two, that it is an obstructive body and that it is becoming a club of rich and incompetent men. As to obstruction, it can be said that the double chamber is the best safeguard against hasty, immature and class legislation. If what is alleged against the character of the senators were true (as a matter of fact, comparatively few of them are rich), the deterioration would not be due to the form of our government but to our general false, materialistic conception of life. And the character of the senators will be raised by the appreciation of the dignity and importance of the individual States, as it will be lowered by a degradation of the States. In the effort to maintain the equilibrium in a nation of home-ruled communities, it becomes imperatively necessary for the States, and especially the small States, to put forward their best men to represent them. The elevation of the State idea, therefore, contributes to the national character and greatness."

ABROAD.

Rev. Dr. Alex. Mackennal, in the *June Review of the Churches*, commenting on the New Jersey Congregationalists' declaration, interprets it as "significant of the effect which the absence of an established church and of an episcopate identified with politics and social interests of a territorial aristocracy has upon ecclesiastical relations."

Lord Farrer, in the *Contemporary* (June), subjects Benjamin Kidd's book, *Social Revolution*, to a searching criticism. He describes it as promising much to many men. "It captivates the believer by subordinating reason to faith; it attracts the man of science by making natural selection, in its most extreme and dogmatic form, the key to the history of man; it appeals to the individualist by proclaiming the universal law of competition, and it makes things pleasant to the socialist by a prospect of 'equality in opportunity.' Does it—can it—fulfill these promises?"

Prof. William Knight of St. Andrews, in a paper on Practical Ethics in the *July International Journal of Ethics*, deplores the fact that the age is losing its reverence for the great men of the past and the institutions of our ancestors. This irreverence he finds in the home, school, college, scientific circles, at political gatherings, amongst the young and old, the rich and poor, in the church and in the state. Prof. Giacomo Barzellotti of the University of Naples, in the same journal, writes on Religious Sentiment and the Moral

Problem in Italy and makes some significant admissions. "I cannot deny that the dominion of Rome, unquestioned for centuries, has had the effect of weakening the desire for an inward faith, such as the Northern nations possess, and of dulling the conscience, and that has given to the externals of religion an undue importance. Nor can it be forgotten that in proportion as the externals of faith and practice have grown in importance, and imaginative and theatrical forms and ceremonies have affected the deeper and more spiritual interpretations of Christianity, so in the life of the nation there has been a corresponding intellectual, moral decay in the last two centuries."

Mr. E. D. Mead, in the *July New England Magazine*, calls attention to a book by Prof. Charles Borgeaud, professor in the University of Geneva, on *The Rise of Modern Democracy in Old and New England*, which book he terms "remarkable." In it Professor Borgeaud makes such observations as these: "Presbyterianism is Calvinism tempered by the aristocratic tendencies of Calvin. Independency or, as it was at first called, Congregationalism, is Calvinism without Calvin. . . . Democracy in the church inevitably led to democracy in the state. . . . The right of the people was, as it were, the common law of Brownism. . . . When we read *The Agreement of the People*, and summarize the demands it contains, we are astounded to find that it is nearly two centuries and a half old. The principles which it lays down are, for the most part, the very principles which contemporary democracy has just succeeded in establishing and is still demanding."

## "UNTO THE LEAST OF THESE."

BY REBECCA HARDING DAVIS.

Congregations, like individuals, are apt to have their idiosyncrasies, their odd traits, which set them apart from their contemporaries. The prominent trait of the congregation of the First Church in Hillsburgh was an entire, perfect satisfaction with their condition and with themselves—a complacency which almost amounted to swagger.

It first began to show itself when the new organ was built. It was hard work to pay for that organ. Nobody outside knew how many small sacrifices—sugarless cups of tea and turned gowns, beside the open efforts which annoyed the town, cash-boxes in shops, raffled cakes, etc.—went into those great gilt pipes. The congregation called it the "work of the Lord," but when the pipes were up and blew forth triumphant tones into the summer day it was natural that the people below should triumph, too, and feel that their perseverance and success was a godly effort. When good old Dr. Crowell said, "Thy saints arise and praise Thee," every man and woman there stiffened, glancing about, feeling vaguely that the text had a personal reference.

No other church in town had an organ; it gave at once a savor of fashion, of exclusiveness, to Dr. Crowell's congregation which they greedily accepted. All kinds of complacency, of arrogance, then began to crop out in individuals. Not aggressively. The doctor's flock were kindly, good-humored folk. They did not sneer nor boast, but each of them showed a solid faith in his own paramount importance in the world, and looked down as from a high peak on Hillsburghers and the rest of mankind. The reasons on which this superiority was based were the common foundations of aristocracy in our small towns. The grandfather of the Burts, it is true, could not read nor write, but he had staked out the first lot in the town; Squire Vaughan's new house was

faced with a huge Grecian portico; the Jacksons were third cousins to a great California millionaire, etc. Each family, to the Pantings in the back pew, grew in self-satisfaction and bore itself each Sunday with a loftier hauteur before man and God.

The mild old man in the pulpit looked on with dismay. Surely the building of the organ had been a righteous effort to honor the Lord. Had the devil perched upon the keys and breathed evil into the solemn notes of praise? As time crept on his flock tired of self-approval and craved applause from each other. They began to search for higher stilts on which to mount. When the Burts had a crest engraved on their note paper, the Vaughans soon displayed a coat of arms; when the Jacksons discovered a bishop in their family tree, the Bigbys promptly flaunted a baronet. When one family astounded Hillsburgh by a dinner of nine courses, another followed by a grand reception, with sugar temples and a brass band from Harrisburgh.

The emulation spread from the houses into the pews. If Mr. Bigby subscribed ten dollars to a charity, Judge Jackson gave twenty. When a missionary made an appeal for the freedmen, first nickels dropped upon the plate, then quarters, dollars, gold—each pew rising higher than the last. The doctor's "Thank you, brethren," was colder than usual. But old Ben, the sexton, when the heaped plate passed his dark corner, kneeled down, the tears rolling over his black face, and prayed for God's blessing on these people. Some of that money might go to his grandson—who knows?—Jo, the baby that had been carried with its mother, Cely, away from him, twenty years ago, and whom he would never see again.

The new spirit in the church showed itself, oddly enough, against Ben. The Vaughans had much to say of the black-robed vergers whom they had seen in city churches, educated, dignified men, so much more fitting figures in the temple than that shambling old negro!

Even the doctor was hopeless about Ben. The war was over six years ago, yet he hardly understood that he was free. In that time the entire Crowell family had tried to teach him the creed and his letters in vain.

"It's all good, boss," he would say, cheerfully. "I'd like to read de good Book, but I understand all de meanin' of it. Wese all His chillen an' He died foh us. De petticklars don't count. Nobody kin read me bigger wohds dan dem."

Ben had brought out of slavery a blind veneration for "high white famblies," and it certainly added a throb to the rapture of being saved that God owned him as His child along with them. "You is mighty fortunate," he told Jem Vaughan, when he came back first-honors man from college.

Jem stared. "Why?" he said.

"I hear you is quite a scholar, sah. You kin know all about His sayin's an' doin's. I can't. But I'm one of His chillen, too," nodding and smiling. Jem did not smile. But he was very kind to Ben that summer, and silenced his sisters sternly when they talked of vergers.

But Ben was old and rheumatic. His work was rapidly growing too heavy for him. He lived in a miserable old cabin and barely bought food enough to keep him alive, bring'ng his wages every week to the doctor to "bank" for him.

"When I hab two hundred dollahs," he

would say, "I kin go into de home foh old cullohed folks in Philadelphia."

He had seen this great gray stone house, which stands among its gardens on the edge of Fairmount Park, and it seemed as pleasant to him as a gate of Paradise. Old Uncle George and Mom Beesy, who had been slaves with him in Virginia, were there, "an' de oder folks was certingly agreeable an' friendly. Nuffin' to do in deir ole age but talk ober ole times. Dey'll like to talk lots 'bout Cely and little Jo."

He had saved all of the money requisite in the win'er of '90, and the doctor sent in his application to the home. There was a vacancy. Ben would be admitted in a week. The doctor drew out his money and gave it to him, with many charges as to its safe keeping.

"I am going to the city on Monday," he said, "and you will go with me. God's blessing go with you, my brother. We shall miss you greatly in the church."

Ben tried to answer, but choked with a laugh and sob. It was the happiest moment of his life. The doctor had called him brother!

They had halted at a street corner. Squire Vaughan crossed to meet them.

"Ben," he said, "I see that those gypsies that we ordered out of town yesterday have stopped their van in the swamp near your shanty. I wish you would see what they are about."

"Yes, sah. Nuffin good, shuah," laughed Ben. "Dey is a misabul lot."

"They are expert thieves," said the squire to Dr. Crowell. "These gypsy gangs are queer blots on our civilization. They acknowledge neither our law nor religion."

"No, a remnant of paganism. Impossible to convert to Christ, I fear," said the minister.

"Well, they must clear out of Hillsburgh," blustered the squire.

But Ben did not need to visit the van. The news had already reached the town and spread with terrible swiftness that two of the gypsies had been stricken with malignant smallpox. The members of Dr. Crowell's church gathered after prayer meeting that day with pale faces in the aisles.

There never had been a case before in the town and the community had grown careless. Many of the children had never been vaccinated. Urgent telegrams had been sent by the two physicians to the vaccine farm for virus. The swamp in which the van stood was quarantined and no one was allowed to pass near it.

"But of what use is that?" Little Mrs. Birt began to cry hysterically. "I know Jenny will have it! She takes everything! And Paul had his fortune told by one of those wretches!"

"The creatures should have been drummed out of town at once!" said Mrs. Jackson, hotly. "Men never think of preventing an evil. If women were municipal officers!"

"My dear," said Dr. Jackson, mildly, "we are doing all we can. There is no danger of contagion if these tramps are isolated."

"Isolated! If anybody goes near them they shall stay with them! I'll see to that!" declared the lady, loudly, the feathers in her hat nodding angrily.

The old physician turned away. Ben followed him. "An' what's to become ob de tramps, sah?" he whispered, anxiously.

Dr. Jackson beckoned his young rival,

Bigby. "They ought to have medical attendance," he said.

"Yes, but if either of us goes he will not be admitted afterwards into a house in town. I have too many critical cases to abandon them," said Dr. Bigby.

"And I. It is most unfortunate," puffed the older man. "But these Romany folk have their own drugs and methods. We must, I suppose, trust them to those and to God."

"To God? Dey is His chillen, too, then," thought Ben, as he plodded home. He met one of the gypsies. The man had gone to the village to beg for help and had been driven back by the constable. Ben parleyed with him awhile. His keen interest in a child of God, who was also a pagan and a thief and cast out by all the rest of the world, made him almost forget the smallpox. He found that these Romany, though they might have drugs and methods, had neither food nor money. One of the children was dying; two women were sickening with the disease.

Ben stared gravely in silence at the man as he talked excitedly. He said slowly at last: "I onderstan' de case. De way is clar foh me to go to my frens in de home. Pears as ef I bed no right to stop foh you. An' yit, pears as ef I had! I dunno. I'll go t'ink it ober."

He turned abruptly, went to his cabin and shut himself in. His hair trunk stood on the floor, packed. On top of his clothes were his poor little treasures—some photographs, the carved cane his old "Mars" had given him, a red apron of Cely's and Jo's string of blue beads. He had planned just where they should go in his room at the home.

After an hour he came out and went to the village, where he spent some of his long-saved money for bread and provisions. On the way back he met Squire Vaughan.

"Don' let nobody come to my house, sah," he said, sharply. "I'm goin' to bring dem pagans to it an' take keer ob dem. No, sah, don' say nuffin or I'll go back on dem!" his voice rising almost to a shriek. "I don' want to do it! I don' want to do it! I don' keer foh dem no count folks. But pears as ef I heerd a call from dat van: 'Hyah's My chillen, Ben. Same as you.' An' I'm goin' to do it."

The old man fairly ran down the hill. Squire Vaughan told the news through the town with a cowed look.

A strange quiet fell upon the First Church in the week that followed. Ben had brought the outcasts to his cabin. The children died and were buried by him in his garden. The congregation brought quantities of provisions, medicines, every comfort they could devise, and left them on the edge of the quarantined ground. But they did not vie with each other in their charity, as usual. They were sincere, earnest people at heart, and for some unspoken reason each one of them felt humiliated. He had been tried and found wanting. The things on which they had so long based their triumph in life—the Grecian portico, the big bank account, the baronet ancestor—suddenly became paltry and worthless.

When Dr. Jackson said one day to his wife, "I am going to Ben's," she stuffed his pockets with camphor and kissed him without a word. After that he and Dr. Crowell came and went to the cabin.

One morning the van was gone. The load of paganism and misery had vanished. But

Ben lay sick unto death. The old minister himself nursed him to the end. When he was in the coffin Dr. Crowell, glancing about that no one should see him, laid Cely's apron and Jo's beads beside the old man. "It may please him—who knows," he thought.

Ben's old cronies in the gray house waited for him in vain; he had gone to a home made ready for him long before and where Cely and little Jo are not forgotten.

His grave is near the church door, and the people passing it every Sunday find some message in it which humbles them and brings them closer to their Master than before.

## MISSIONARY ENTHUSIASM. HOW TO REVIVE IT.

BY REV. WILLIAM H. ALLBRIGHT.

The missionary meetings in England have just come to another successful ending. Each year the interest seems to increase rather than diminish, missionary intelligence is diffused, large sums of money are raised, Christian workers have been brought together, enthusiasm has been engendered, good has been accomplished. What is the secret of this continued zeal in the cause of missions? What is the *modus operandi*? Is there anything in it worthy of transatlantic transplantation?

Leaving the London meetings, which must be held in large halls or churches, let us speak of these gatherings as conducted in the midland counties or rural districts. Here, for example, is the Northamptonshire Association of churches. Let us estimate that there are ten churches in the town of Northampton and thirty in the villages outlying. At each one there is to be a missionary tea, with popular service in the afternoon or evening, or both, at which addresses will be made by prominent pastors and returned missionaries. Here are forty meetings to be held—more than one for each day of the month. In districts widely separated two may be held the same day. In some instances the meetings may go over into June. So the schedule is made out for the month, bills are printed, speakers are advertised, facilities for travel are arranged. With what impatience these meetings are awaited by young and old cannot now be told. Every village will be planning for its own, and every one making self denials to go to as many as possible of the others. Mr. Westley, for example, announces that he will send his van to such and such places, and it will carry forty persons. Deacon Care will furnish his wagonette that will carry twenty more. Many will hire conveyances and many others will use their own. So from all the villages round the delegations pour in until hundreds, and more often thousands, have gathered each afternoon during the month to drink tea together, sing missionary hymns and listen to missionary addresses, with spice and incident and pleasantry thrown in.

Whenever and wherever possible these gatherings are held in the open air. Tables with snow-white covers and simple, but wholesome, fare of delicious thin bread and butter and two kinds of cake and plenty of good tea are furnished for all who come, no matter if it requires three sittings to accommodate them. If the day is fair it is beautiful thus to assemble under the blue sky, to breathe the balmy air laden with the sweet perfume of the meadows, the hedgerows and the cultivated gardens. One



may get weary standing two or three hours to listen to the speaking, but no one complains, and the ride home in the lingering twilight, the boys and girls singing and the nightingales making response, is an experience which once enjoyed remains as a perpetual enchantment.

These meetings are the life of missions in England. They explain the large sums of money contributed and the popular enthusiasm which continues unabated year after year. Can we not have such gatherings here? Let Suffolk South, or Suffolk North, or any other Suffolk, try such an arrangement through the month of June.

Let each church in the conference be assigned its missionary day. Let missionaries of such caliber as our Brother Hume be returned each year for these gatherings. Let pastors gifted in popular platform address be selected for these occasions. Let the wealthy furnish vans and wagons for the less favored and let us go to Hyde Park and to Dedham and to Walpole and to West Roxbury and to Wollaston, rain or shine, and have our meetings—if the weather is propitious by all means in carriages with the meetings in the open air, if unfavorable in the best place that can be selected within doors. Some in all the churches can go any day, and perhaps every day, in the month. Others can get there for the tea and the evening service. What a delightful coming together of God's people! What an occasion for better acquaintance and quickened interest. The cost would be nominal if the rich would furnish conveyance, or, if not, if all would contribute a proportionate amount. The tea could be furnished for fifteen cents each and five cents more for the evening offering. Suppose it cost each one five dollars for the month—what a nominal sum, considering outlay in other directions. It is the small sums from many that make up the grand total. If 10,000 people averaged \$1 each through the month for missions, it would be a happy result, aside from all the benefits accruing to individuals and churches.

I believe such gatherings are possible and practicable. We need a revival of missionary enthusiasm. Numbers help to create it. Add to numbers larger intelligence, interest, self-denial and real enjoyment and the problem is solved. Let us lay our plans for June, 1895.

## THE WEAKER CHURCHES ONCE MORE

BY REV. JAMES BRAND, D. D.

I am frequently asked what I am going to say to the critics of my article in behalf of the weaker churches in the *Congregationalist* of Feb. 8. At first it seemed to me that nothing need be said. I dislike controversy, but the circumstances seem to demand a few more words about the subject itself.

The kind and tone of the criticisms have been a surprise to me. I had supposed that the subject was sufficiently important to justify some earnest consideration of the facts presented and too serious to call out any personal flings at the writer. My surprise is the greater because the young men who themselves have started the movement in behalf of the weaker churches, and are doing noble work in them, are not the men who are grumbling at the article. I have heard from several of them by private letter. Here is a specimen from one who is working heroically with a new enterprise in

the slum region of a city. He expresses his gratitude for what was said and writes: "These two years and a half of experience I count the grandest preparation and a practical post graduate course for me. I find plenty of room for work here, and only wish that every graduate of our seminaries might have such privileges as are mine in the first five years of his ministerial service."

Now if my brethren who do not like the suggestions made will only look at the facts of the case and suggest some better way than by an epidemic of Christian self-denial in ministry and people, I shall be happy to follow their suggestion. What were the facts presented? They were, first, that there is much criticism of ministers and theological students in these days as being no more self-sacrificing than the world itself. This, it seemed to me, was only partly justifiable. Second, that the number of vacant pulpits was rapidly increasing. Third, that it was the weaker churches with less than fifty members which were being left in needy fields unmanned. Fourth, that it seemed to me the remedy lay in an epidemic of Christian self-denial, not for young men alone but for us all. These are the words: "That we all, pastor and people alike, need to get back to the example of Christ. That we all, whether in the pulpit or in the pew, need to have burned into our souls the great truth that Jesus had not where to lay His head."

This surely is not confining the demand for self-denial to young men. An epidemic is supposed to touch the people.

I stated, also, that the weak and struggling churches, however important and honorable their work may be, cannot support pastors with families to be educated, but they can, either singly or yoked together, support a young man in the first years of his ministry. As a rule, therefore, when a pastor is young he can work for a weak and struggling church; when he is old he can't, until his children are grown up. Of course there are exceptions. Here is the happy testimony of an exceptional case in an Eastern field. He writes: "I have spent nearly twenty-five years in the service of the weaker churches, and I appreciate fully and heartily indorse all that you say in your article."

Now these are the facts which are not and cannot be denied. But one brother thinks that I have made an "unfounded assumption" and another an unjustifiable "inference" that every small Congregational church calls for a minister to serve it "exclusively." Mr. Spencer, admitting the facts stated, says they "will not sustain the inference which some good people, and some not so good, will put upon them." Illinois, he admits, has seventy-one churches with less than fifty members each, but, he says, "It is far from true, as the inference is, that here is a call for seventy-one self-sacrificing men." Now my article contains absolutely no such inference or assumption. I have always advocated the combining of two or more small churches under one pastor. I sympathize profoundly with all that Mr. Spencer says about the evils of sectarian competition and division of the people into little bands. The evil can hardly be exaggerated. But his somewhat caustic remarks about the character of weak churches in general seem to me unfair. I have a pretty firm belief that the moral life of the weaker churches will compare very well with that of the stronger ones.

I cannot speak for Illinois, but in Ohio the majority of our weak churches are in rural districts or little hamlets in the midst of large farming populations, who need the gospel and are as worthy of service as any in the cities. Neither do I think that either the young men or the churches will be helped by so much talk about "the tendency to estimate men by the places they occupy." The tendency is to estimate men by the intellectual and spiritual manhood there is in them.

I would also heartily indorse what one writer has said, that the remedy lies with the churches as well as with the ministers. It is doubtless true that churches do too often "put a premium on selfishness." But this, again, would seem to indicate all the more need of that epidemic. My observation, however, does not confirm what this friend intimates, that a church committee seeking a pastor is any more likely to call one of the unemployed ministers, huddled by the score in and around Boston, than it is to call a man from a "hard missionary field." My impression is that the latter would rather have the advantage.

I will only say in conclusion that my hope is that we older fellows, including my critics and myself, even if we cannot pull up and go at once into churches with less than fifty members, may at least be so touched by the spirit of the Master that we may do with unselfishness and brotherly kindness the work which God has laid upon us.

## THOUGHTS ON IMMIGRATION.

NO. II.

BY RICHARD T. ELY, PH. D., LL. D., UNIVERSITY OF WISCONSIN.

When we consider immigration historically we must notice the deterioration in the character of our immigration and ponder well the effects which a large admixture of baser foreign elements is likely to have upon American nationality. Going back to our early immigration we find men of intellect and conscientious conviction leaving their native lands for the sake of principle. As late as 1848 Germans of a fine class came to this country on account of political troubles at home. Foreign countries now seldom expel their best citizens on account of their religious or political convictions, and do not thus enrich other countries with new industries and thrift, frugality and learning.

It does not now even imply so great an amount of energy to emigrate from foreign countries to our own as formerly. Transportation has become so cheap that even an industrially inferior class is able to secure means to come to our shores. Assisted immigration raises still another class of objections, which will not now be considered.

Australian influence is beginning to be felt outside of Australia. We have seen Australian ballot reform introduced into the United States, and foreign observers, like Sir Charles Dilke in his *Problems of Greater Britain*, are telling us that we have other valuable lessons to learn from Australia. Australia, with inferior advantages, seems in some directions to have made more rapid progress than the United States. May it not be that the purer blood of the Australians has been a blessing to them?

Art and literature cannot flourish in the absence of nationality. They are not an artificial product, but must spring naturally out of a national soil. They have in their glory always been connected with the

expansive epochs of national consciousness. Witness the glory of art in Greece in the time of Pericles and the Elizabethan literature in England! Not every period in a nation's life can produce a Shakespeare. Man is great when he feels himself part of a mighty national whole, when in him the national life pulsates and through him the nation speaks.

Social action, outside of government through voluntary combinations, is hindered by an excessive admixture of human beings from all lands, forming as yet no real nation. Perhaps one of the best illustrations of the present time which can be given is that afforded by the sweaters' victims in Chicago. These victims are Italians, Russian Jews and Bohemians. Thousands upon thousands of them live in a comparatively small quarter of Chicago, yet separated by the national feeling, national habits and national language which they bring with them to this new country. Any common action among them is extremely difficult, and it is scarcely necessary for the sweaters to follow the old Roman maxim, "Divide and rule," because their victims are already divided. These differences of nationality have hindered greatly the development of trades unions in this country. While they have divided the workers one against another, they nevertheless lead to frequent contentions among these workers which are often disastrous to the employers.

I have spoken about the development of nationality, its importance and the disadvantages attending the absence of a strong national feeling among those who live in one country. I have said that it is in the interest of foreign countries that we should exclude their subjects from citizenship in our own country, provided always that the development of the best American nationality requires this.

It may be said, furthermore, that Europe and Asia and countries elsewhere have their own social problems which they must face sooner or later, and that immigration cannot be a permanent relief to them. Perhaps, then, it is no real kindness to these countries to prevent them from facing their own problems fairly and squarely. While it is unwise to speak dogmatically on the subject, it is at least not clear that delay is likely to help them.

There is still another reason why we should view with apprehension unrestricted immigration. Wages, it is quite generally held by economists, are determined by the habitual standard of life or comfort of the wage-earning classes. This is the view of classical writers on political economy from the time of Turgot to the present, and discussion and investigation seem, on the whole, to establish the doctrine upon a firm basis. High civilization means many wants, and the argument advanced in favor of the Chinese and some other immigrants, that their wants are few—which means, in the language of Burke, "a hard way of living"—is the strongest reason for looking with disfavor upon their immigration into this country. One of the difficulties in the way of civilizing Africa at the present time is the fewness of the wants of the Africans. Every advancement of humanity means new wants. It may be that many of the wants of the wage-earning classes at the present time are not rational wants, but it is likewise true that their progress depends upon the development of new wants, only, of course, they

must be rational wants. Wages are sufficient to satisfy those wants upon which the wage-earners insist as a part of their habitual standard of life. If they are in the habit of going without leather shoes, very soon they will be unable to buy leather shoes. Ricardo, the English economist, says in the discussion of wages: "The friends of humanity cannot but wish that in all countries the laboring classes should have a taste for comforts and enjoyments, and that they should be stimulated by all legal means in their exertions to procure them. There cannot be a better security against a superabundant population. In those countries where the laboring classes have the fewest wants and are contented with the cheapest food, the people are exposed to the greatest vicissitudes and miseries. They have no place of refuge from calamity. They cannot seek safety in a lower station, they are already so low that they can fall no lower. On any deficiency of the chief article of their subsistence, there are few substitutes of which they can avail themselves, and dearth to them is attended with almost all the evils of famine."

I well remember a conversation on the subject of Chinese immigration which I once had with the late distinguished Bluntschli, a scholar whose benevolence was stamped in his every feature and whose humanitarianism was shown in his entire life. Bluntschli sympathized heartily with the advocates of restriction of Chinese immigration. He said that we had no right to ask English and German working men to compete with the Chinese. He said that we ought to desire that our working men should lead lives worthy of human beings, and we ought to do everything in our power to make this possible. He stated that the friends of humanity and of high civilization were doing what they could to improve the condition of working men, and Chinese immigration was hostile to them. He thought that we would act contrary to the spirit of advancing civilization should we allow unrestricted Chinese immigration, that we were, indeed, inviting the social problems of the old world to vex us if we permitted this immigration. The anti-Chinese law had not then been passed, but he said it was impossible that the Americans could much longer tolerate the influx of Chinese.

Bluntschli made one suggestion which is of practical importance at the present time. While he thought that we should exclude the Chinese, he held that it would not be wise to pass a law aimed specifically at them. He held that it would be much better for us to pass a general law, under the provisions of which not only the Chinese would be excluded but the worse elements from other countries. Bluntschli also recommended, as a measure to counteract the evils of immigration, real compulsory education. He would send all the young Chinese in the country to American schools.

The Christian Church, in my opinion, has too often taken an unfortunate stand in the discussion of immigration. The policy which she pursues is largely the result of individualism, and this has been one of the historical weaknesses of Protestantism. Christianity is a national concern as well as an individual concern. The mission of Christianity is indicated by the title of Canon Fremantle's great work, *The World as the Subject of Redemption*. The Christian Church, fortunately, is returning from

the errors of individualism, and recently a leader of the Methodists, Rev. Hugh Price Hughes, has written a book entitled *Social Christianity*. The churches are not in a condition to pronounce upon Chinese immigration until they have carefully considered the effects of it upon American nationality. We are dealing with something besides isolated individuals and we should take long views and not short views.

## THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY.

BY REV. CHARLES B. RICE, SECRETARY.

The work to be done by this board in its present form is new. It will be in some parts full of difficulties and of personal embarrassments. My brethren in the ministry and in the churches will perhaps excuse me if I make a brief statement in the way of explanation and of personal appeal.

The many kind words which have been spoken to me have had much to do with my entering upon this office. I appreciate this kindness, and I cherish it also myself with all my heart. If this new work shall prove to be of any service to these brethren and friends and to the churches I shall be satisfied. But there will be much need with them of continued kindness and of forbearance.

I have little to promise, except a sincere purpose of friendliness and fairness with respect to the personal or public interests with which I may have anything to do. I think I can say that confidences reposed with me will not be violated. To those who know my views there can be no need of any assurance that nothing will ever be attempted that could tend in any wise to weaken the independence of our churches. Congregationalism is Christian neighborly-living. This office will be only an office of free good-neighborliness.

I am sorry for the cost proposed to be put upon the churches, even though it is not heavy. I hope it may be possible to lighten it. As it has been determined that a trial of the new plan should be made, it is plainly best that it should be a fair one. This is true even from the point of view of those who have doubted its wisdom or expediency, since if it receives but scant support its friends will be slow to think that it has been shown to be impracticable and it may drag on through weary years, while if it is heartily maintained and still proves to be inefficient it will, in due time, be given up on all hands.

I have had the hope that, if this agency should ever appear to deserve and should gain the respect of the churches and ministers, something might, at times, be done to prevent the severing of pastoral ties where it was threatened. And this hope has been one chief attraction toward the work.

I know that the acquaintance which I shall of necessity have with the trials under which many of my brethren labor will be most painful to me. And the pain will be deepened often by the knowledge that these burdens cannot be altogether removed. Mistakes, too, are sure to be made. Disappointments are certain to be felt. The good results that are to be hoped for will not appear all at once. The board will be much in debt for a while to the churches. But if our brethren and friends will have patience with us it may be that in time we shall repay them all; we mean, at least, to do what we can.



## The Home

### COMMON PLEASURES.

BY EMILY TOLMAN.

I may not cross the ocean,  
A distant land to see,  
But there's a winsome meadow,  
Which I may hold in fee;  
A rippling rill runs gaily  
Adown the daisied lea.

I may no old cathedral's  
Majestic spires behold,  
But solemn woods are whispering  
Their secrets manifold;  
In their dim aisles of verdure  
I learn things never told.

I have my storied castles,  
With towers and turrets plain.  
It needs no toilsome journey  
Their portals fair to gain;  
The way to them is easy—  
'Tis only down the lane.

Here is no Alpine mountain,  
With cloudy crest sublime,  
But summits still more lofty  
The soul is free to climb;  
On heights serene I wander  
At quiet eventime.

No painting rare and wondrous  
Of artist could outshine  
The colors of the sunset,  
Mixed by a hand divine;  
And, dear heart, no old master  
Made face so sweet as thine.

While the majority of hostesses need the wholesome moral brought out this week in Mrs. Howland's sketch of one woman's loving hospitality, a caution in regard to lack of attention to guests may not be amiss. We have most of us come in contact with the unconventional, free-and-easy hostess, who assures us that we shall be treated "exactly like one of the family." To do this literally is certainly not paying due honor to a guest, who should have placed at his disposal the best the house affords, as well as the devoted attention of the family, without being allowed to feel that he is interfering with the regular life of the household. A woman of our acquaintance was wont to say, when visitors found the house in disorder and pantry bare, "Well, they must put up with what I have, and if they don't like it they need not stay." This is perhaps an exaggerated illustration, but the really cordial hostess who thoughtlessly neglects her guests in respect to little comforts, such as the supply of abundant water, towels, extra bedding, etc., and who makes them so much "at home" that no change is made in dress or table is not uncommon. The ideal hostess will strive to reach the golden mean, neither overloading her guest with attentions nor failing in any thoughtful consideration of his comfort and enjoyment.

In this children's and women's age the husbands and fathers are in danger of being neglected. It is customary in many families for the mother to close up the house in city or town and with the children go to the country or seashore for the summer, leaving the hard-working husband to room at home and board at a restaurant. Many a man uncomplainingly adjusts himself to this lonely life for two or three months, but it is time to protest against long vacations when the members of a family are parted from each other. We heard last fall of the serious illness of a gentleman whose family left him

to live all summer as best he could. No neglect was intended, but the doctors said his trouble was directly traceable to life in a large house closed save as he opened one or two rooms at night. Such cases are not few. If there are young children separation is sometimes imperative, but ordinarily a brief outing and change will suffice and the summer could be spent as restfully and comfortably at home as in a crowded boarding house or an inconvenient cottage. "But it is so lonesome at home in the summer," sighs the restless woman. Then it is just the time, when friends and neighbors are away, for the members of the family to draw nearer together, to enjoy a day's outing in company, to read aloud the new book and to learn to know each other as is not possible in the busy winter months.

### THE SICK BABIES.

BY HARRIET PRESCOTT SPOFFORD.

Whenever a young person visits a hospital, if she is of a compassionate and sympathetic heart, she is apt to feel that she ought to return there and devote her life to the service of its inmates, and that there is no more sacred work to do on earth than that of taking care of the sufferers, especially if they are little children.

There is no sadder sight than the wards of a hospital where very sick and suffering children are. For the pain or sickness of children anywhere is sad, unable as they are to explain it or tell of it, and unable also to compare it, so that all pain seems to them unbearable and cruel. This is so even when they are at home in their mother's arms, surrounded by the tenderness of love, but how much more is it the case when away from home and mother, among strangers, and in the scenes that only suggest and aggravate suffering. The nurses in such places have to steel themselves against the sight of all this misery; they cannot allow themselves to feel it too acutely, since it would soon unfit them for their duties; they may be kindness itself, but they are not mothers. Doubtless, it is test for the babies that they should see bright faces and hear cheery voices without tears and anxiety and tremulous tones of too deep commiseration, and, doubtless, the nurses, as far as it is possible for them, do not allow the little ones to feel the loss of mother love, and in by far the majority of cases the children are really better off than if they were in their own homes. Yet those who are large enough to express it seldom fail, when upon recovery they can go to their homes, to evince the liveliest joy, even when those homes are so squalid that it is pitiful. One cannot see the tiny creatures lying in their white cots, these patient as angels, those fainting out of life, others wild with suffering or wailing fit to break the heart, without longing to take them in one's arms, to comfort and soothe them and give them love and rest; often, indeed, we would gladly take the pain they have and bear it for them.

Nothing in all that is created is so full of absolute loveliness as children are. The great painters could give no further idea of the beauty of celestial life and regions beyond the blue than in the clouds of babies that hover round the outposts, and of such as they Christ Himself declared is the kingdom of heaven. Their pink and white beauty, their dimpled flesh, their delicious smiles, their tenderness, their innocence, are all full of irresistible force for the maternal heart that is born in every girl, and

to see all this tenderness, this innocence, touched with pain and trembling with grief makes that heart sore. The young spectator feels a certain humility in the face of a little child when in rosy health, but when it is pale and pining all thought of herself goes and she knows nothing but love and pity.

Yet there are few of our young girls who, either by reason of opportunity, other duties, health or fitness, can have the responsible care of these ailing babies. Still that is no reason why they should not often visit the children's hospitals and take there flowers, pictures, toys and their own bright faces. It is they, then, in their turn that seem angels. And because they cannot personally nurse and watch beside these sickbeds, there is all the more reason for encouraging them to do what they can whenever they undertake to manage their little entertainments, their tableaux and plays and fancies for the benefit of any hospital where children are cared for. Nothing is of more use to themselves than this unselfish development of tenderness in them, and nothing appeals to their better nature and all that is good and sweet within them with more power than the idea that they can carry each their own cup of cold water in this way, even if it reaches the little parched lips that long for it by another hand.

### MRS. BLOSSOM'S COMPANY.

BY SARA B. HOWLAND.

I have just been to tea at Mrs. Blossom's and I don't know when I have had such a good time. I must say I was rather surprised when she told me that she had invited that stylish-looking lady that is spending the summer at the hotel, for everybody says she must be very wealthy and know the right way to do things, and Mrs. Blossom's sitting-room carpet is faded and the lounge cover is shabby and her best china has a good many "nicks."

I ventured to say, "Do you really think she would care to meet us country people?"

"Don't you think you would care for friends if you were rich?" answered Mrs. Blossom, quickly. "She is sick and a stranger, and we can give her sympathy and love, and that is something that all the wealth in the world cannot buy."

So I didn't say any more, and this afternoon I saw something that set me to thinking. We had such a pleasant time, and somehow things didn't seem shabby after all, only just homelike. Mrs. Gray came the first of anybody and seemed to enjoy every moment. She is a very entertaining woman, and we all enjoyed hearing about her two years in Rome and her winter on the Nile, and then, before we knew it, we had drawn our chairs nearer together and had one of those talks that seem to bring us right heart to heart. Then Mrs. Blossom brought in her delicious rolls and chocolate and cake, and everything tasted so good and nobody seemed to think of the cracked china.

When they went away I was near the door and I couldn't help hearing what Mrs. Gray said. She just put her hands on Mrs. Blossom's shoulders and said: "My dear, I thank you for the thoughtful kindness that would take a stranger into your home and give her a share in its happiness. You will know what this has been to me when I tell you that I have visited many places in the last four years in my vain search for health, but in all that time I have never once sat

at a home table." And Mrs. Blossom looked at her with glistening eyes and said, softly, "Please remember that this home is part yours now, and we all love you and you shall never be lonely any more."

How much we miss because we think we cannot entertain unless we have things like everybody else! Since I came back from the tea party I have been thinking how nice it was, and what a change it would make in our village life if somebody would make a good time every week or two. We could all do it if we only thought so, but nobody but Mrs. Blossom dares to try.

Mrs. Simpson invites us every year, but not until she has taken up all the carpets and cleaned the whole house. Then she makes six kinds of rich cake and has hot biscuits and scalloped oysters, and that keeps her out in the kitchen all the time, until she seems so worried and nervous that we are glad for her sake when it is over.

Mrs. Roberts will not have company because she hasn't any parlor, although she has the brightest, sunniest sitting-room, full of flowers and comfortable easy-chairs, and her pound cake is better than anybody else's in Lakeville.

Mrs. Simmons says she doesn't want to invite anybody because she cannot afford to give as good a supper as Mrs. Simpson, and yet I would walk a mile to get a piece of her sponge cake.

Mrs. Gleason thinks people will "look down on her" because she hasn't any extension table, but why doesn't she have afternoon tea on that delightful claw legged table, and let daughter Annie pass around the plates?

I wish we could be satisfied to be ourselves and give the simple entertainment that is consistent with our own style of living, making the most of any special pleasantness we happen to have, always ready to give a hearty welcome, making up for what we lack in beautiful table service and costly food by loving attentions and warmest, truest sympathy.

Mrs. Blossom takes company easily and everybody likes to go there because it doesn't seem to be any trouble and she has such a good time herself that it is contagious. I happened to be there once when I thought, "Now she is really caught," but I changed my mind when I saw how it came out.

It was one night when we had been packing the missionary box at her house and I stayed to help nail on the cover and do some last things. She had just said, "Now we will have some hot milk toast for tea, for I haven't one bit of cake," when I walked Mr. Blossom, with one of his old classmates, a D. D. and an LL. D. and the pastor of a large city church, who had been preaching somebody's ordination sermon in an adjoining town and thought he would stop over night and see Mr. Blossom. She did not look a bit put out, but welcomed him warmly, helped him take off his traveling coat, gave him an easy-chair in the study—he was a sad looking man with a worried expression—and then came flying out into the kitchen.

"What will you do?" said I. "Don't you want me to run over to Mrs. Hitchcock's and see if I can't borrow some cake?"

"O, no," said Mrs. Blossom. "We will have our toast and some currant jelly, and I am sure the doctor will enjoy it with us. If he had cared for a fine dinner he would

have stayed in town, but he wanted to visit with Theo."

So she set the table as daintily as could be and made the toast in hearts and rounds, covered with a plenty of "dip" and served with a spoonful of jelly on each plate. And the doctor passed his plate four times and asked if he couldn't have more jelly than the rest. The worried look went away and he laughed and told stories, and Baby Blossom left her high chair and climbed up in his lap and fell asleep on his shoulder. When he laid her in her mother's arms, I heard him say, "I haven't had such milk toast since Mary and I kept house together in a dear country home like this. God bless you and spare you to Theo many happy years!"

We should get more happiness out of life if we were willing to give more time to the social and friendly needs of those about us and less to the keeping up of our houses in the most approved style. I like to think of the words of Coventry Patmore:

Yea, find thou always time to say  
Some earnest word amid the idle talk.

We don't have "time" to get to each other's hearts nowadays. If we invite company, which really means to eat bread with us—not six kinds of cake—we hurry to get the new dress done, and when the guests come we are too tired to see the many chances for the "earnest word." While we are making the extra kind of pie and the hot biscuits for the friend who is staying within our gates, we are losing the precious moments when she longs to tell us what she has thought and felt since we last saw her—things that will not come out in a half-hour's chat.

O the comfort of the friend who has time to listen when you run in with the bright bit you have just found in a paper, or the verses that you finished five minutes ago and must read to some one, or the letter that tells of a sudden sorrow, making you want "somebody to cry to"! These are the opportunities when a few words of appreciation or sympathy may be the turning-point in a lifetime, if they are given just at the moment of need.

"Please wait a few minutes till I finish what I am doing," says the always busy woman, and the quotation has lost its point; you wish you had not brought the silly verses, and the tears are choked back until the time when you can bury your head in the pillow at night. That was why the Lord felt grieved when Martha hadn't time to come in and see Him. He wanted human love and companionship, and He would gladly have shared the family meal and had all the time for a restful talk. If we remembered how He felt, it might be easier for us to choose the "better part," when there are not hours enough for everything we would like to do.

It is right to put on the pretty dress and make the dainty dish to do honor to our expected guest, but we should be careful not to make that the first thought in our hospitality, and if our fare is poor and served in a plain way we need not feel that we have nothing to offer our friends. The best things are open to us all, and if the lonely and homesick can find comfort in our homes, if the glad ones like to come to share their happiness and the tired ones to get rested, let us thank the Lord that He has given us the opportunity to welcome and entertain His own heaven sent "company."

## WHITE CLOVER.

In myriad snowy chalices of sweet  
Thou spread'st by dusty ways a bouquet fine,  
So fine that vulgar crowds of it no sign  
Observe! nay, trample it beneath their feet.  
O dainty and unsullied one! no meet  
Interpretation I of thee divine  
Although all summer long I quaff thy wine,  
And never pass thee but to reverent greet,  
And pause in wonder at the miracle  
Of thee, so fair and yet so meekly low.  
Mayhap thou art a saintly princess bowed  
In token of some grief which thee befell,  
This pilgrimage of ministry to go,  
And never speak thy lineage aloud!

—H. H.

## THE TURK AT HIS DEVOTIONS.

BY JULIA F. FARMELEE, TREBIZOND, TURKEY.

You may have seen small Persian rugs wider at one end than at the other. Perhaps you thought this defect due to a want of exactitude in the Oriental. True, he has no special bias toward the right angle, but in this case it is "an accident done on purpose," as children used to say. This style of rug is called "*sejjadeh*," or prayer rug.

The worshiper, having washed his hands and face, wets the crown of his head, then washes his feet. He now places this rug with the head, or narrow end, toward the *kübleh*, that is, toward Mecca. *Kübleh* means south, and as Mecca is south of us we are sometimes asked by Moslems, "Which way is your *kübleh*?" that is, Which way do you turn your face when you pray? Removing his sandals, the worshiper steps with bare feet on the lower end of the rug, pauses a moment, then raises his hands with palms forward, touches the lower part of the ears with the extended thumbs, and repeats the "*Tekbeer*," as it is called—"Allah Ekber," God is great, the same words that the criers call out from the minarets at the appointed hours for prayer. The hands are then folded just below the girdle and the opening chapter of the Koran is repeated. Then follow kneelings and prostrations and more standing, all the while mumbling prayers and praises. By and by the worshiper is seen to nod, first on one side and then on the other, which is said to be giving salams to their prophets. After this point is passed he may speak, should he have occasion, and finish his devotions afterward.

The other day a man opened a tiny shop across the way, the whole front open, as the custom is here, to be closed at night by shutters. On two upright timbers hang bright-colored kites, the stickless brooms of the country, a wire basket of eggs and other commodities. I saw a carpenter make the showcase. In front of the shop he built a great cupboard-like thing, but instead of putting in shelves he divided the space into sections about a foot and a half square. This he set up at the door of the shop, at an inclination of perhaps thirty degrees, in order that the customer on the street may see all there is for sale. These compartments are filled with lump sugar, apples, rice, wheat ringed about with a row of eggs—all very striking by the light of the hanging lamp as I stepped out into the balcony this evening. A man sat in the narrow passage between the showcase and the wall, warming his hands over a brazier of coals and smoking his cigarette. Odd that he should be alone, I thought, for these people are gregarious to the last degree. At that moment up popped a head at the far end of the tippy cupboard, exactly like a Jack in-



the-box, tassel of fez jiggling and throwing ludicrous shadows on the wall behind. Up and down, up and down, throughout his lengthy devotions. Then the owner of the head came and sat down by his companion, who must be a Christian, or he, too, would have been at his prayers.

This season of devotion is called the "Yätsen" or bedtime prayer. There are five of these seasons during the twenty-four hours—at dawn, at midday, mid-afternoon, sunset and an hour and a half after sunset. No matter where "the faithful" may be, on lofty mountain or in lowly valley, at sound of crier's voice or signal gun something, if only a jacket or the canvas bag of the traveler, is thrown down and Allah remembered. If water is not obtainable for the ablutions earth may be used. But the jacket must be clean, and should there chance to be a picture in the pocket it must be removed. A Moslem may not pray in presence of any picture, and in this regard he is more favorable to the Protestant form of worship than to that of the Gregorian or orthodox Greek. It looks very odd on the deck of a steamer when a long row of "the faithful" go through their monotonous forms in concert.

How devout the high-class Moslem women may be in their harems I cannot tell, but a neighbor who weaves for a living was seen to perform her ablutions and then, having to go to the door and take in a piece of meat sent home by her lord, was obliged to repeat the operation.

We are now in the great fast of Ramazan, and are doomed for a month to give a little jump at sunset when the cannon booms on the mountain top behind our house and again at three hours before sunrise when the Moslem hears in the sound these words of the prophet Elijah to Ahab: "Get thee up, eat and drink." This fast moves with the lunar months of the Mohammedan calendar through the seasons, and happy are "the faithful" when it comes in the season of short days. It is a hard fate that compels them sometimes, and that in hot weather, to abstain for fifteen hours from a sip of water or a bite of bread. Ah, if we who call ourselves followers of the mighty Prophet and Saviour were thus loyal to our devotions, what blessings might we not call down on this sin-ridden world!

## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR JULY 15.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Experience in teaching the Scripture account of the birth of Christ to children has made it seem wise to give the story of the wise men immediately after that of the shepherds, although the presentation in the temple comes between in point of time. The whole account may be divided into two parts of five divisions each, as follows:

First group of Christmas stories. Scripture: Luke 1; Luke 2: 1-20 and Matt. 2: 1-12.

Joy, of good men and of angels.

1. The message to Zacharias.

2. The message to Mary and to Joseph.

3. Mary's journey to Bethlehem.

4. The shepherds.

5. The wise men.

Second group of Christmas stories. Scripture: Matt. 2: 12-23; Luke 2: 19-52.

Sorrow, the sin of bad men darkening the rejoicing of good men.

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1. Presentation in the temple. "A sword shall pierce through thine own soul"—a prophecy of the crucifixion, i. e., the sin of bad men bringing sorrow to good men.

2. The flight to Egypt.

3. Herod's murder of the innocents. The angels sang, "Peace on earth, good will to men." This was God's purpose. Man's cruelty brought bloodshed and bitter sorrow.

4. The return to Nazareth; five beautiful traits of the beautiful Child [Luke 2: 40, 52].

5. The Child in the temple.

Each of the above ten divisions should be told as a distinct story, with full descriptions and incidents and all the good pictures that can be obtained. Let the children learn to tell any one of the stories when the topic is given. Let the older ones write out the ten stories in a pretty little blank-book labeled "Ten Tales of the Christ Child," or "My Christmas Compositions." Then put it away, not to be brought out until next Christmas, when it will have been entirely forgotten, and when mamma produces it unexpectedly it will be received with eager interest.

It is well to make Giving the theme of this story of the wonderful gift of God's Son, with practical application. Let the children begin to keep a little "love gift" box, a little bank in which to save pennies, nickels and dimes until next Christmas, when the money shall be used to bring joy to some sad heart.

The reading of The Birds' Christmas Carol, by Kate Douglas Wiggin, and Child's Christ Tales, by Andrea Hofer (Woman's Temperance Publishing Association), will add much to the interest of these lessons. There is also the Temple of Knowledge, by Mrs. Alice Chamberlain of Galesburg, Ill., which is a wooden dissected map of Palestine, having the books of the Bible on the reverse side (price \$1.00). A newly issued cardboard dissected map of the Holy Land is sold by Good-enough & Woglom, New York, for fifty cents. Children enjoy putting together such puzzles, but the Scriptural geography should be explained and places pointed out. Put in pins to mark the places mentioned in the present Sunday school lessons. The Sawyer Sunday Blocks [Milton Bradley, Springfield, Mass. \$1.00], may be used to build a model of the Bethlehem inn, or khan, where Jesus was born; for picture see p. 178 of Peloubet's Notes for 1894.

Use the Bible Time Ladder to give children an idea of the time of the birth of Christ and of the promises that God had given to good men of His coming. Let the children have old Bibles and help them find these promises and mark them in red ink with a large letter "P." It is also an interesting exercise for them to look up names given to Jesus in prophecies in the Old Testament and explain their meaning. No wonder the wise men and the shepherds hastened to worship the Babe when so many beautiful things about Him had been foretold.

A new publication in the shape of a wall roll for primary teachers [Fleming H. Revell Co., Chicago and New York. \$1.00] will also be found helpful to mothers in the home. It is called Seed for Springtime Sowing. There are also many delightful little songs and exercises that mothers can use to advantage in the Primary Teachers' Manual, by Louise Ordway Tead [Cong. S. S. & Pub. Society, Boston and Chicago. 25 cents]. Children's Meetings, by Lucy Rider and Nellie Carman [F. H. Revell Co.] has excellent Bible story lessons and objective plans that can be used at home. In the back of the book are patterns for symbol gifts. The sheep and the shepherd's crook, cut out from cardboard, are appropriate for the present Sunday school lessons. Stars may be cut out by directions heretofore given in these columns, and on them may be written the promises of the Saviour to come, or verses about giving, or names of Jesus—"Wonderful," "Prince of Peace," etc.

## SUNSHINE LAND.

They came in sight of a lovely shore,  
Yellow as gold in the morning light;  
The sun's own color at noon it wore,  
And had faded not at the fall of night;  
Clear weather or cloudy—'twas all as one,  
The happy hills seemed bathed with the sun;  
Its secret the sailors could not understand,  
But they called the country Sunshine Land.

What was the secret? A simple thing—  
It will make you smile when once you know—  
Touched by the tender finger of spring,  
A million blossoms were all aglow;  
So many, so many, so small and bright,  
They covered the hills with a mantle of light;  
And the wild bee hummed, and the glad breeze fanned  
Through the honeyed fields of Sunshine Land.

If over the sea we two were bound,  
What port, dear child, would we choose for ours?  
We would sail and sail till at last we found  
This fairy gold of a million flowers;  
Yet, darling, we'd find, if at home we stayed,  
Of many and small joys our pleasures are made;  
More near than we think—very close at hand,  
Lie the golden fields of Sunshine Land.

—Edith Thomas.

If your cake gets dry,  
change your baking powder.  
Use Cleveland's, then it will  
keep its freshness and flavor.



A rounded teaspoonful of  
Cleveland's baking powder  
does better work than a  
heaping one of others.

Cleveland Baking Powder Co., New York,  
Successor to Cleveland Brothers.

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THE BEST WASHING  
ON EARTH POWDER

Each Package SAVENA contains a

DIFFERENT PRESENT  
AND A

USEFUL PRESENT.

Sold by all Grocers.

## CONVERSATION CORNER.

**DEAR BOYS AND GIRLS:** One of the Japanese letters omitted last week, although written several months ago, is connected with our illustrated story of the Okayama orphans:

OKAYAMA, JAPAN.

Dear Mr. Martin: Yesterday was the Emperor's and Empress's silver wedding. There was a procession down here which went from the cotton factory to the park. The Orphan Asylum Band went at the head of it. There are eleven in the band, and they each got a bright red suit and cap for doing it. Part of the procession was made by the bank people, and it was *Daikoku*, the god of wealth, sitting on a cart drawn by people in bright-colored robes, with caps that looked like mice's heads. There is an *O Sumi San* from the orphan asylum in mamma's tonic-so-fa class, and I think it is the one the Cornerers are keeping there.

New stamps have been issued in honor of the silver wedding. Mr. Ishii's little girl [Mr. Ishii is the good Christian man at the head of the asylum.—Mr. M.] who is four years old, is very fond of crying; so every day she goes without crying she gets a *rin*, which is a tenth of a cent. One time she came to her mother and asked her to break the jug. There were six *sen* in it, and she said half of it was to be given to a blind man, and the rest to Christian work. This little four-year-old's name is *Tomo*, meaning *Friend*, and I think she will grow up to be as good a friend of orphans as her father.

Your friend, ELIZABETH P.

So it seems that little Japanese children can sing and cry as well as American children! And what a blessed benefaction to the human race on both sides of the globe (see second letter from Kathrina's mother in last week's Corner) is this double arrangement which saves crying and increases giving—the cup of sorrow emptied and the jug of cents (and *sen*) filled at the same time! No doubt other dear little weeping children will take the hint and turn their tears into this channel of benevolence. Our friend the missionary writes also a word about the orphans and the stamps:

Dear Mr. Martin: . . . A colony of twenty-three of the Orphanage boys, with three helpers, has gone to the southern island of Kyushu in the province of Hingua, where land is cheap, to open up an asylum farm. The two girls you are interested in, *O Sumi San* and *O Hana San*, are doing finely.

The new Japanese stamps, issued March 9, in commemoration of the silver wedding of the emperor and empress, were confined to two-cent stamps for local use and five-cent stamps for international service. Fourteen million, three hundred thousand of the former and 700,000 of the latter were issued. When this supply is exhausted the use of these special stamps will be canceled.

And here comes a note from a Corner boy in another part of the empire:

Care of:

Dear Mr. Martin: I would like to have my name on the list of stamp collectors. My age is twelve and my collection is about 250. As I cannot very well send you an uncanceled U. S. stamp—as I have only one and that is in my collection—I will send an uncanceled Japanese stamp instead. These stamps are a special issue which will last only a short time. I would be glad to exchange a very few of these for uncanceled Columbian stamps above five cents. But if you print this I might get more answers than I could manage!

Yours very truly, —

This boy sends me his address and I print it above, but possibly you may think it best to wait until you see his name on the exchange list before corresponding with him. If their Imperial Majesties would send me a few hundred of those pretty blue and red special stamps I would exchange them with Cornerers for shares of our *O Hana San* Orphanage stock!

WORCESTER, MASS.

Dear Mr. Martin: Do you know of any place where you can get the \$2, \$3, \$4 and \$5 Columbian stamps less than \$24? If so, please tell me the place and the price.

Your friend, LEROY B.

I inquired at the rooms of the N. E. Stamp Co., 325 Washington Street, Boston, and learned that they sell the above Columbians at \$16.80, that is—as you young mathematicians will at once note—at twenty per cent. above the face value of the stamps.

NORTHAMPTON, MASS.

Dear Mr. Martin: Can you tell me why the Swedish stamps (most of them) that come to this country on letters do not have the post-horn on the back?

Yours sincerely, MARGARET C.

The post-horn was on the back of a previous issue, that of 1886.

NEWBURY, VT.

Mr. Martin; Dear Sir: Having preserved old letters I find I have a hundred or more of three United States stamps, from about 1853 till they passed out of use. Have they any money value? [Very little.—Mr. M.] If not, what else can be done with them? If you say, "burn them," I shall burn them immediately.

Yours, MRS. L.

I say, don't burn them, but send them to the "Hospital Cottages for Children, Baldwinville, Mass." You do not need to cut them carefully—the children will see to that. A letter from the Cottages says that as the result of our previous notice their

. . . stamp collection is growing decidedly. The children can hardly keep up with the sorting and doing up, but they are glad to be busy.

But enough of stamps—what comes next?

GOSHEN, CT.

Dear Mr. Martin: Why do people say "week-days" when they mean days that are not Sundays? My papa could not tell me, and so he told me to write to you.

RUBY S.

Your papa doubtless knows just as much about it as I do! The expression is a matter of "usage," that is, it has been in use a long time, in order to distinguish the working days of the week from the Sabbath day. I wish with all my heart that the work days were more fully distinguished from the day of rest, which God has so kindly given us, and which—because we do not always know what is best for us—He has commanded us to keep. I have just received this letter:

Dear Mr. Martin: The Sunday question was recently raised by my big boy, who lives in one of the cities of New York State. He wrote that as there was no delivery after Saturday p. m. at 2.30, he must go to the post office Sunday morning for my letter written on Friday. He liked the walk for himself, but questioned as to the right of keeping other people busy on Sunday. He spoke of a petition to the Postmaster General asking that the office might be closed on Sunday. I endorse heartily anything which will relieve 150,000 postal clerks from Sunday work. Hereafter I shall send my letter earlier in the week.

GRAY-HAIRED CORNERER.

Good for that boy—and the mother, too! We all see on a moment's reflection that it is not right to make others work on Sunday. Very often we can arrange, like this mother, to send letters earlier or later, and so prevent the necessity of Sunday delivery.

CAMBRIDGE, MASS.

Dear Mr. Martin: I would like my name on the exchange list. Have you seen the Belgium Sunday stamp?

Your loving friend, ROBERT S.

I sent for the stamps at once. There are two—one cent and five cents. At the bottom is printed, in French and in Dutch, *Do not deliver on Sunday*. The stamps are perforated above that order, so that it can be torn off. No doubt very many Belgians who honor the Sabbath Day, and wish well to their fellowmen, use that issue. But here we are talking about stamps again!

Mr. Martin

**H-O FOR BREAKFAST**



"I want some more" OLIVER TWIST

**MELLIN'S**  
FOR INFANTS AND INVALIDS.  
TRADE MARK.  
**FOOD**

THE ONLY PERFECT  
Substitute for Mother's Milk.

Philadelphia, Pa.  
Gentlemen:—I commenced the use of Mellin's Food some three weeks ago, and find it better than all others I have used; my baby is thriving wonderfully upon it. I shall recommend its use to all my friends.

MRS. JASPER L. BROWN.

Tyler, Tex.  
Gentlemen:—I am using your Mellin's Food for babies. I find it better than anything else.

Rev. C. C. WILLIAMS.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.  
Dolliver-Goodale Co., Boston, Mass.

## Shining Silver.

There's always a best in every class, in this one it's

## Electro-Silicon

but you've only our word for that, if it's true you should know it.

## It Costs Nothing

to prove it; your address on a postal sent to us will do it. Once tried we leave the rest to you.

It's unlike any other.  
It's sold everywhere.

THE ELECTRO SILICON CO., 72 John St., New York.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.  
\$14 Buys our 2 drawer walnut or oak improved High Arm Singer sewing machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments shipped any where on 30 Day's Trial. No money required in advance. \$15,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits.  
FREE Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair.  
OXFORD MFG. CO. 345 Wabash Ave. CHICAGO, ILL.



## The Sunday School

LESSON FOR JULY 15.

Matt. 2: 1-12.

### VISIT OF THE WISE MEN.

BY REV. A. E. DUNNING, D.D.

Matthew has selected those events in the life of Jesus which are suited to prove that He is the Christ, the fulfillment of Old Testament prophecy. The title-page of Matthew's Gospel reads, "The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham." The first chapter shows His title to the throne because of His descent from King David. The second shows that His royal character has been acknowledged by men renowned in other nations. Let us follow an order similar to that of the two preceding lessons. The first brought to us from the Father's house above heavenly visitants, a heavenly child and a heavenly saying. The second revealed to us in the Father's house in Jerusalem Jewish worshippers, a Jewish child with a mission to the world and a saying of Jewish prophets. This lesson discloses to us, in the whole world as the sphere of the Father's government, Gentile worshippers, the royal Child rejected by His own nation, and the saying of the star.

I. *The Gentile worshippers.* The name "Magi" was given to a priestly class among the Persians and Medes, who held also high civil rank. They were renowned for their knowledge of astronomy, of medicine, of philosophy and of religious mysteries. They were disciples of Zoroaster and worshippers of God under the emblem of fire. They believed in good and evil spirits and taught that a life of holiness would be rewarded by eternal happiness and a life of sin by eternal suffering. They believed also that a kingdom of God was already begun on earth and that it would finally triumph over evil. They looked for a king who should reign in righteousness forever.

These beliefs are strikingly similar, so far as they go, to those of the Jews. The Zend-Avesta, the bible of the Magi, contains much that is similar to the teaching of the Old Testament. It does not seem strange that members of such a class of worshippers should have sought the infant Messiah. The translation of the Old Testament into Greek nearly 300 years before, and its wide circulation in different countries, may well have given to learned men in the East added definiteness to the hope which God had implanted in the hearts of men for a universal reign of righteousness and peace.

But the thing which seems strangest to many is that men of distant nations should know more about Jesus than His own people, and that God should give to them truth which they wisely used which the Jews did not grasp. The Jews believed that the true God held communication with them only, and that He could be known only through their Bible, their temple and their church. How impossible it would have seemed to them that God would guide fire-worshippers to their Messiah by means of a star! Yet many Christians have like ideas of God's relations with other than Christian nations. The foremost truth we ought to learn from this visit of the wise men is that "in every nation he that feareth Him and worketh righteousness is acceptable to Him." Who is it that has doomed to hell all the heathen who have never heard of Christ? Not any word of God which we have heard. These Persian priests were acceptable to Him before ever they had heard of His Son. They came and worshiped Jesus and went away without having heard one word from His lips. Yet God honored them with a revelation from heaven.

This doctrine that God loved and blessed Gentiles, or heathen, as we call them, the Jews hated. They hated Jesus for preaching it. When He told the Jews of His own town that God passed by the widows of Israel and sent His prophet Elijah to be cared for by a widow of Sidon, a Phœnician heathen, they

were enraged. When He told them that God through Elisha wrought no miracle cleansing the lepers of Israel, but did heal a heathen of Syria, they tried to kill the preacher. How would His preaching sound now in a Christian church? "They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God," "and yourselves cast forth without." Jesus said this in answer to the question of a Jew as to who should be saved. Christ is the Saviour for all nations, and in all nations there are seekers after Him who have not yet found Him, but whom He honors. The Greeks who sought an introduction to Him at the Pass-over [John 12: 20 ff.] were welcomed by one of His most sublime addresses. Before the Roman captain Cornelius had ever heard of Jesus God sent to him an angel. Sympathy with the spirit and aim of Christ gives to men in every nation access to God.

II. *The enemies of the Child.* For ages He had been anticipated as king. But the last Old Testament prophet had warned the nation that they would not want Him. "The Lord, whom ye seek, shall suddenly come to His temple. . . . But who may abide the day of His coming?" Certainly not King Herod, who began to plot to slay his rival as soon as he heard of Him; not more, either, the priests of the temple, nor the people, when they came to realize His mission. "He came unto His own, but they that were His own received Him not."

Society needs Christ, dwells with pleased interest on the ideal kingdom which He has proclaimed, and dreads the means by which it is to be established, fears His coming and tries to prevent it. This we shall have more time to consider in the next lesson. We turn to:

III. *The saying of the star:* God spoke through it to the wise men as really as He spoke to the shepherds through the angel and to the parents of Jesus through the prophet Simeon. No conjunction of planets ever made such an impression on men as did this star. The Magi asked, "Where is He that is born King of the Jews?" "And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." God speaks through nature to ears that are open to Him, even where the Bible is not known. He can make Himself known to a heathen today as easily as He could to Abraham, the fire-worshipper of Chaldea, or to Moses, who had no Bible and who had married into the family of a Midianite.

The saying of the star is the last of a series of prophecies extending from far back in the beginning of history, and I find no more impressive testimony to Jesus as the Saviour of men than this succession of utterances, pointing to Him with growing clearness and definiteness till at last the "Desire of all nations" appears. I mention here only the chief of these prophecies:

1. In the beginning of revelation His coming to mankind was foretold, when God said to the serpent in the Garden of Eden, of the woman whom he had tempted, "Her seed shall bruise thy head."

2. In the time of Noah the race is named through which He should come: "Blessed be the Lord, the God of Shem."

3. In the time of Abraham the nation through which He should come was declared. "In thy seed shall all the nations of the earth be blessed."

4. In the time of Jacob the tribe is named. "The scepter shall not depart from Judah, . . . until Shiloh come."

5. In the time of David the family is mentioned. "The Lord telleth thee that the Lord will make thee an house." Three centuries later Isaiah prophesied: "There shall come forth a shoot out of the stock of Jesse."

6. In the time of Micah the town is named. "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that

is to be ruler in Israel; whose goings forth are from old, from everlasting."

7. Passing now the four centuries of silence, the revelation is made of the person through whom He should come. "Fear not, Mary; . . . thou shalt bring forth a son, and shalt call His name Jesus."

8. Next, to the angels, the day is declared. "There is born to you this day in the city of David a Saviour, which is Christ the Lord."

9. At last the house is shown. The star in the heavens moved forward in the east till its shining ray, like the finger of God, pointed to the place where Jesus lay.

Let us now gather together the events of the three first lessons in the life of Christ and make of them one picture—the crown of all the glory of human infancy—the King of kings in a humble home in His mother's arms, while in the group around Him all classes of society are represented. There are the shepherds looking on in simple wonder; the prophets of the temple, beholding in Him the fulfillment of what their Scriptures had foretold; scholars from Eastern nations, acknowledging His royalty with gifts and worship; and the King of Judea, recognizing and fearing this rival to his throne. In the midst of all, in unconscious majesty, lies the world's hope of salvation and the chief object of heaven's interest. To have printed this picture on our minds and hearts is to have learned a precious lesson of the life of Christ.

### THE CHURCH PRAYER MEETING.

Topic, July 8-14. Openness to New Spiritual Truth. Acts 15: 5-13, 19, 20; Rom. 2: 17-29.

Is such a spirit consistent with loyalty to the old truths? How kept from falling into unwholesome restlessness?

(See prayer meeting editorial.)

### Y. P. S. O. E.

#### PRAYER MEETING.

Topic, July 15-21. Right and Wrong Ways of Seeking. Eccl. 1: 12-18; 2: 1-11; Matt. 7: 7-11.

Taking it for granted at the outset that we are seeking after God and the interests of His kingdom, let us consider how best this may be done. The Bible tells us that one condition of successful seeking is that it be done in youth. "Those that seek me early shall find me." Surely this applies especially to the vast army of Christian Endeavorers.

Next, let us strive for a deep sense of our need of the good things we are seeking and throw our whole hearts into the quest. "They that hunger and thirst after righteousness . . . shall be filled," and it is "the longing soul" that shall be satisfied.

Those who earnestly desire to find God will strive for purity in heart and life. It is only "the pure in heart" who can claim the promise that they "shall see God."

Concentration we shall find of great value. The motto, "This one thing I do," may keep young Christians from dissipating their energies on a variety of unimportant things. "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you."

Nor let us easily be discouraged. [The most precious things usually are the hardest] to obtain, and if we fully appreciate the value of what we seek we shall be willing to search persistently, "as for hid treasures."

Again, we should come to God "believing that He is," and hold ourselves in joyful readiness for His promised response. Let not Malachi's warning to the Jews apply to us: "The Lord, whom ye seek, shall suddenly come to His temple. . . . But who may abide the day of His coming?"

And always let us seek hopefully, "looking unto Jesus, the Author and Finisher of our faith," who "is not far from each one of us." Because the only home of the finite is the Infinite, and because we know that God is constantly seeking us, men will not cease con-

sciously or unconsciously to reach out arms of faith toward Him. And, however strenuous our efforts may be, surely they are but as the blind and feeble gropings of an infant, compared with the infinite strength, wisdom, patience and tenderness with which we are sought by Christ, the Shepherd of our souls.

But none of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark was the night that the Lord passed through,  
Ere He found the sheep that was lost.

*Parallel verses:* Deut. 4: 29; 2 Chron. 15: 2; Ps. 107: 9; Prov. 2: 4; 8: 17; Jer. 29: 13; Lam. 3: 25; Hos. 10: 12; Mal. 3: 1, 2; Matt. 6: 33; Acts 17: 27; Phil. 3: 13, 14; Heb. 11: 6; 12: 2; 1 Pet. 2: 25.

### PROGRESS OF THE KINGDOM. OUR OWN WORK.

**Combating Cholera.** A letter from Rev. A. W. Hubbard of Sivas, Turkey, reports an epidemic of cholera in that city and vicinity where the disease has not made its appearance for over forty years. During the last week in April there were from thirty to forty deaths daily out of a population of 43,000. A missionary must be prepared for every emergency and though none of our workers except Mrs. Perry had seen cases of cholera before they were ready to do active service. Mr. Hubbard says it was gratifying to see how many persons in the city knew and trusted him, although he made no claim to medical knowledge. Even the normal school boys were instructed in the use of Dr. Cyrus Hamlin's remedies for cholera and were of service. Up to the first of May Mr. Hubbard writes that they had lost no member of their school or congregation and no one whom he had regularly attended had died. It is not generally known how much of this broader service for humanity missionaries are called upon to do. Let those persons who think the worker in the foreign field has only to preach, baptize and teach the people of these benighted lands how to read and write rid themselves of this narrow conception of a missionary's duties.

**The Receipts of the A. B. C. F. M.** during May show a falling off as contrasted with the same month in 1893, according to the following table:

MAY, 1893.	
Donations.....	\$31,664.73
Legacies.....	17,609.68
Total.....	\$49,274.41
MAY, 1894.	
Donations.....	\$34,145.93
Legacies.....	6,216.67
Total.....	\$40,362.60

It is encouraging, however, to note that the donations of the past nine months of the fiscal year, as compared with the corresponding months last year, show an increase of \$13,703, while the gain in legacies during the same period has been \$6,079. But of the donations \$34,739 went toward the debt, which still amounts to more than \$50,000. With the prospect of a decrease in donations during the summer months, the situation is by no means a bright one.

**The A. N. A.** calls upon the Sunday school children to pay the wages of a herder for the mission herd of reindeer at Cape Prince of Wales, Alaska. A Siberian herder's wages are \$100 a year, but a Norwegian Christian family require \$400. In this connection we are glad to announce that \$5,000 have been bequeathed to the A. M. A. by Mrs. O. P. Atterbury, the income thereof to be applied to the education of the negroes.

The late J. F. Fogg of Weymouth left the following bequests, which have been ordered paid: A. B. C. F. M., \$10,000; M. H. M. S., \$10,000; A. H. M. S., \$10,000; A. M. A., \$10,000; Boston Seamen's Friend Society, \$5,000.

The little town of Plainfield, in Hampshire County, has a record unequalled in the history of missions for a town of its size. From 1815 to date it has always had one or more missionaries in the foreign field under the A. B. C. F. M.

### THE WORLD AROUND.

**Work Among Showmen.** An interesting work is being done by a philanthropic Methodist woman, Miss Elizabeth Millington, among the English traveling showmen, which constitute a body 50,000 strong. This class of people is little known in private life, few persons take any interest in them and their nomadic life cuts them off from many privileges and advantages. It occurred to Miss Millington several years ago that these giants, dwarfs, acrobats, lion tamers, traveling photographers possess souls and were specially destitute of any common helps to right living. She therefore opened a quiet work among the show people who regularly visited the York November fair and found them not unresponsive. About fourteen years ago the work was organized and the Travelers' National Total Abstinence Union formed, with Miss Millington as its honorary secretary. She has now become almost as much of a traveler as the people whom she seeks to benefit. During the last year meetings were held on nearly every regular fair ground in the country and 623 new members joined the union, making a total of nearly 10,000 persons who have signed the pledge under its auspices. Notwithstanding their temptations, it is said that quite as large a proportion of the showmen keep the pledge as in the case of any other class. A new feature is an arrangement for the education of the showmen's children by means of four school vans to travel on circuits going from fair to fair. Each will carry a teacher and wife, a tent for school purposes and a bookstall.

**The Moravians.** The London Association in Aid of Moravian Missions, founded in 1817 by sympathizing members of other evangelical churches, has been instrumental in enabling the brethren greatly to extend their spheres of labor. So great is the missionary spirit of the Moravian Church that about one in sixty of its adult members goes forth to the foreign field as compared with one in 5,000 in the rest of the Protestant churches of Christendom. The converts gathered by its agency number 92,000, more than three times as many as the parent church (30,000). The latest reports from the mission field are very encouraging. Since the first Moravians went forth, 2,500 of their members have consecrated themselves to the work. At present 400 missionaries occupy 140 centers, and more than thirty—all who could be sent—went during the year, while the number in training was unprecedented. The total income of the London Association for the year amounted to \$52,520.

**A Perplexing Question.** The serious financial condition of the leading English missionary societies has given rise to the question whether it is a wise policy to turn away no suitable candidate for missionary work because of lack of funds. The Church Missionary Society has fortunately been tided over its difficulties and, having begun its new year with a good balance on hand, is rejoicing that its directors have had faith to send forth laborers with the assurance that God would not fail to maintain them. On the other hand, the London Missionary Society has reached a serious crisis. The forward movement of the past three years has involved large additional expenditures. Sixty-seven out of the proposed 100 missionaries have been sent out and a large new steamer has been built. To maintain and complete the work in hand an increase of \$200,000 is needed every year, or half as much again as the churches now give. The question is, Shall the society withdraw the sixty-seven new missionaries from the foreign field, or shall the determination be made, with God's help, to continue the forward movement and before the close of another year send out the additional thirty-three missionaries?

**Generous Children.** The children of the Presbyterian Church South are evidently taught to take an interest in missions and to make sacrifices for them. At a meeting of the Gen-

eral Assembly in Nashville, Tenn., it was announced that the little ones have succeeded in raising \$10,000 to build a steamboat for use on the Congo River and seventy-five dollars in addition. If the entire amount is not used in the construction of the vessel, the remainder will go toward its running expenses or be used in establishing new preaching stations at points that can be reached by the boat.

### SEMI-CENTENNIAL AT OLIVET.

Olivet College celebrated her jubilee last week with great joy, welcoming back many graduates, an unusually large number of whom are serving the churches as ministers and missionaries. The occasion was made especially notable first by the dedication of the beautiful new church building, costing \$32,000, all paid for, and also because the church installed a pastor, for the first time in its history, Rev. W. L. Tenney, recently of Holbrook, Mass. The exercises of Commencement week began with the baccalaureate by President W. G. Sperry, D. D., whose administration of a year and a half has been justified by the prosperity of the college, shown in the large number of students and the increase of financial resources, which, however, do not come within \$10,000 a year of meeting the absolute needs. On Tuesday evening the characteristic college prayer meeting was held, which has never been omitted since Father Shipherd knelt on Olivet Hill and dedicated that spot to the "glory of God." This college prayer meeting may be said to be the center of Olivet's spiritual history. The stranger entering it seems to hear in the quality of the singing and the accent of the prayers and remarks a voice that is not of earth. After the prayer meeting the council called to examine and assist in the installation of the pastor met and no quorum was disclosed by the roll-call. The flexibility of Congregationalism was again exhibited in the device—which would have made dear Dr. Ross if he were alive speechless with astonishment—whereby the council was adjourned, and the church, which was in session, promptly called the churches which had been represented to a new council, which, of course, had a quorum, and proceeded to examine the candidate and advise his installation on the next day.

The services of dedication and installation were combined and held Wednesday morning, when an inspiring program was carried out. An original dedicatory hymn by Professor Daniels, and set to music by Mrs. Bintliffe, the musical director, was sung and Dr. James Brand preached a sermon of great power on The Mission of the Church.

The new church is the first building erected for church purposes, the church having for fifty years worshiped in the college chapel, and is admirably adapted for its purposes, having an ordinary seating capacity of 530, which may be increased to 1,100 by opening the adjoining Sunday school room.

Wednesday afternoon two remarkable historic addresses were made by ex-President N. J. Morrison, D. D., and Prof. J. L. Daniels, upon whom Yale College has so fittingly conferred the degree of D. D. for services rendered here during thirty years. Prof. Joseph Estabrook was also remembered with a doctor of divinity's degree by Oberlin. The exercises of the graduating class, which numbers thirty-three, twenty of them being men and six of them candidates for the ministry, occurred Thursday morning, after which came the alumni dinner and the oration before the alumni by Dr. Hugh N. Scott of Chicago Seminary.

D. F. B.

The worth of what a man thinks about God and the objects of religion depends on what the man is, and what the man is depends upon his having more or less reached the measure of a perfect and total man.—*Matthew Arnold.*



## Literature

## BOOK REVIEWS.

ROGER WILLIAMS, THE PIONEER OF RELIGIOUS LIBERTY.

Hon. O. S. Straus, ex-Minister of the United States to Turkey, has undertaken once more the task which so many have attempted, but which never stays accomplished, of proving that Roger Williams was a sorely persecuted victim of religious and civil intolerance in Massachusetts and the pioneer of religious liberty then and subsequently, with which principle "his whole life throbbled." He has made extended study of the subject and his verdict is in general harmony with the estimates of those scholars who have taken the most favorable view of Roger Williams. His conclusions would have commanded more confidence, however, if he had made more effort to disprove the positions of the late Dr. Dexter, in his painstaking work, *As To Roger Williams*, upon the points where they disagree, and had refrained from impugning Dr. Dexter's motives. The latter's volume in respect to both scholarship and candor certainly need not fear comparison with Mr. Straus's, and its general positions are too widely admitted to be easily shaken unless by some newly discovered evidence.

It is common and easy to assert that Williams was the first to establish religious liberty in the New World, but it is not so easy to see wherein he was much in advance of his predecessors, the Plymouth Pilgrims, who illustrated a conspicuous tolerance and even made Williams himself their pastor's assistant for a time, in spite of their distrust of some of his ideas. Moreover, although we would by no means deny to Williams the credit of having been—whatever others were or were not—a foremost leader in promoting religious liberty, it is hopeless to blink the fact that his exclusion from the Massachusetts Colony was due to civil rather than religious reasons, or the other fact that, like too many other good men, he was occasionally inconsistent and was sufficiently forgetful of his ideal to exhibit to others the same unkind spirit which had been shown toward him. Mr. Straus labors valiantly to put a favorable light upon the undeniable facts in regard to Joshua Verin and William Harris, for example, but unbiased critics will hardly agree that he has succeeded.

We cannot truthfully call Mr. Straus's volume a thoroughly impartial and exact study of its subject. Nor have we discovered in it any special reason of existence, inasmuch as it contains no additions to the stock of public knowledge in regard to Williams and is neither as comprehensive nor as minute as some other treatises on the same theme. But it is a brightly written, sympathetic, entertaining book, partial for the most part with only that kindly, warm-hearted partiality which almost disarms adverse criticism, and, although hardly likely to become an authority, it is of real and considerable interest. [Century Co. \$1.25.]

## RELIGIOUS.

Rev. E. B. Boggs, D.D., the author of *Christian Unity Proved by Holy Scriptures*, with a *Sketch of Church History* [Thomas Whittaker. 50 cents], wrote his book to persuade people to become Episcopalians, which is his conception of Christian unity. He concedes the Congregationalism of the apostolic churches quite frankly but apparently unconsciously. He also seems to put

considerable dependence on the ancient British Church as the link between the modern Anglican Church and the apostolic. But, even to those who attach importance to the literal apostolic succession, this claim of descent through the British Church must seem very questionable and to outsiders it has the look of having been suggested in the forlorn hope of avoiding the charge of schism in having seceded from the Papal Church. Moreover the Anglican and American Episcopal Churches are practically seceders from the Eastern Church if not from the Papal. They cannot "eat their cake and have it too." They must admit either that they never had any connection with either the Eastern or the Papal Church, in which case they are as much upstarts as they consider Congregationalists and Baptists, or else that, having formerly been connected with one or both of those two churches, they have seceded from it, or them, thereby forfeiting their right to claim unbroken descent from the apostles. Of course the author is much gratified by Professor Shields's now famous utterance asserting the necessity of accepting the historic episcopate in order to attain Christian unity. But only the excessively sanguine among non-Episcopalians see in Professor Shields's utterance evidence of anything else than his own readiness to become an Episcopalian.

Rev. Thomas Chalmers, Ph. D.'s, little volume, *The Juvenile Revival, or, The Philosophy of the Christian Endeavor Movement* [Christian Publishing Co. 60 cents] has an introduction by Dr. F. E. Clark and is a thoughtful search beneath the surface for underlying causes and principles. It also is expressed in a practical, popular manner. It is a useful addition to the growing and valuable literature of the Christian Endeavor movement.—In *The Epic of the Orient* [Student Publishing Co. 75 cents] is an original rendering of the book of Job in blank verse from the pen of Rev. H. M. Sydenstricker. The translator's intent has been to follow the language of the original as closely as possible and, whenever practicable, to use the words of the common version of the Bible. In our judgment literalness has been studied somewhat excessively the result being a frequent stiffness and almost uncouthness of the rendering. Yet to the student of the book there is considerable helpfulness in such a translation.

## STORIES.

We recently noticed *The Flowers of Forgiveness*, a collection of short and striking East Indian stories by Flora A. Steel. The same author has written *The Potter's Thumb* [Harper & Bros. \$1.50], an elaborate East Indian novel of life among the British civil or military officials and the natives who surround them. The story is bold in conception and skillfully elaborated and is of unusual interest. The native modes of thought and conduct seem to be reproduced with exceptional success. The intricate plot is handled with masterly ingenuity and one lives, while reading, in a strange world of intrigue. Perhaps the strongest impression which the book makes, however, is that of the low and selfish level of the life of the English in India as it is here depicted. Nobody seems to be aware of such a thing as religion and even the more noble and generous in spirit and life have only petty and too often low aims. We are much afraid that the strength of this impression which

the reader receives is the best of proofs of the fidelity and skill of the author.

One hardly knows whether to consider Mr. Howells's new book, *A Traveler from Altruria* [Harper & Bros. \$1.50], as a story or a social study. It is the latter in the shape of the former. It already is familiar to the public through its issue as a magazine serial. It is an ingenious and effective contrast of existing American conditions with those of an ideal social and political condition, of course greatly to the advantage of the latter. Whether the imagined state of things ever can become actual and in the manner assumed may be questionable but the narrative does good service at any rate in the way of pointing out defects in present conditions. Mr. Howells as usual blends the humorous, not to add the satirical, with his graver utterances. The book ranks with Mr. Bellamy's *Looking Backward* and volumes of that ilk, but strikes us as more deserving than that of serious heed.

*The Light of Other Days* [J. B. Lippincott Co. \$1.50], by Mrs. Forrester, does not commend itself to either one's judgment or taste. It is chiefly a realistic and disagreeable picture of unwholesome and almost indecent doings among upper class English people. Almost the only honorable and likeable people come to such an unfortunate end that one is very sorry for them, and there is so little that is attractive in the book that it is much better let alone.

There are some superfluous features in the plot of Walter Mitchell's *Two Strings to His Bow* [Houghton, Mifflin & Co. \$1.25], for example, the Cincinnati episode, yet the motive of the story is novel and ingenious and the author has worked it out entertainingly. The story came out originally in the *Atlantic*. It is short but graphic and well written.—Miss Helen H. Gardener's historical novel, *An Unofficial Patriot* [Arena Publishing Co. \$1.25] has considerable merit as a study of certain aspects of the War of the Rebellion and of some moral trials which those who did not believe in slavery at the South before the war had to encounter. It is spirited and impressive. But there was no need to quote so much profanity and the passage on the next to the last page about the cruelty of God is as misleading philosophically as it is spiritually. The book has some very good points and some very weak ones.

The Cong. S. S. & Pub. Society sends us *The Twins and Their Texts* [75 cents], by L. Amelia Wilder, in which two delightful little sisters are described with a naturalness and suggestiveness which will delight all the other little girls. The book will find high favor.—*The Shepherd's Family* [Presbyterian Committee of Publication. 60 cents], has been translated by Mary E. Ireland from the German of Gustav Nieritz. It is one of those unpretending but graphic and interesting German stories, such as are familiar to most of us, and it has a positive religious influence. Apparently it has been well translated.—Eight uncommonly readable short stories by Prof. H. A. Beers make a pleasant book called, from the title of the first, *A Suburban Pastoral* [75 cents] which Messrs. Henry Holt & Co. have brought out very tastefully. The book is just the thing for light summer reading.

## MISCELLANEOUS.

Two recent volumes of poems are W. E. Baily's *Dramatic Poems* [Printed for au-

thor, Philadelphia] which consist of four renderings of classical subjects in deasyllabic verse. The Sacrifice of Iphigenia, Priam, King of Troy, Andromache in Captivity and The Daughters of Oedipus are the selected topics. Mr. Baily seems to have a fairly good conception of the times and scenes described but does not attain a high poetical level and his verse requires the proper names to be mispronounced at times and other infelicities occur.—*The Heavenly Alchemist and Other Poems* [A. D. F. Randolph & Co. \$1.50], by Susan A. Woodbridge, contains more than eighty short poems, inspired by the natural world or by friendship, religion, affection, etc. Without ever rising to any phenomenal degree of inspiration or versification these poems possess a simplicity, a wholesomeness, a spiritual fervor and a rhythmical evenness which afford both pleasure and profit to the reader.—Mr. G. H. Stockbridge's *Balder the Poet and Other Verses* [G. P. Putnam's Sons. \$1.00] contains more of the spirit of artistic poetry. It includes various kinds of verse, appropriately classified, and among them are a few poems which possess noticeable merit, such as the commemorative poem on Columbus, reprinted from the *New England Magazine*.

Two more most tempting little books issued by the Harpers are *From the Easy Chair* [\$1.00], Third Series, by George William Curtis—containing two dozen or more of his short, terse, thoughtful, stimulating utterances on current topics, of which some are of lasting interest—and *Literary and Social Silhouettes* [\$1.00], by Prof. H. H. Boyesen, also made up of a dozen or more striking essays. These books are conveniently small yet are clearly printed and are bound in odd and pretty green and gilt covers.—Here, too, are two more of those dainty volumes of the Temple edition of Shakespeare which the Macmillans are issuing. This time they have sent *Measure for Measure* and *The Comedy of Errors*. Each is as handsome and satisfactory otherwise as it is in price. Each costs only forty-five cents.—Here also are two more numbers of the Harper's pretty Black and White series, Mr. Howells's *The Mouse-Trap* and his *A Likely Story*, each highly amusing and costing half a dollar.

*The Navigator's Pocket-Book* [Charles Scribner's Sons. \$2.00], by Capt. Howard Patterson, is a capital handy-book for all who wish to become familiar with the scientific and practical art of navigation. It is well arranged, clear in definition, and comprehensive. But the price seems a little large.—*Glimpses of the Plant World* [Lee & Shepard. 55 cents], by Fanny D. Bergen, undertakes to tell children in a plain and entertaining manner some of the more enjoyable and useful botanical facts such as they can appreciate and remember. The author has done her work well and her little book is illustrated.

#### ART ITEMS.

—A bronze copy of the Sunol statue of Columbus, which stands in Madrid, has been erected in the Central Park, New York City, and unveiled to the accompaniment of addresses by Vice-President Stevenson, Hon. C. M. Depew and others.—The two finest private collections of armor in existence are said to be the Spitzer collection and that of Mr. Riggs of Washington, who is just now living in Paris.—Mr. Sutton of New York has imported a Vandyck portrait which any one can have for about \$100,000.—The May issue

of the *Portfolio* was devoted to an account of Dante Gabriel Rossetti and his artistic and literary career. It was illustrated pleasantly.

—The recent exhibition of the Brooklyn Art School is said to have shown an average quality of work surpassing that of the New York National Academy students.—A new scheme in hanging pictures at exhibitions is to allow each painter to pay for the space which he fills, the position of each artist being determined by lot and each one being allowed to hang his pictures within his own space as he pleases. Thus each painter's works form a group by themselves. The plan is said to give satisfaction.—The *July Magazine of Art* in its article on recent English exhibitions contains a remarkable sarcasm. Mr. A. W. Hunt is complimented for "dealing with Niagara in the only way and at the only time that it can be paintable—at a distance, in the evening, and after a long drought!"

—A recent picture exhibition in White-chapel, the worst section of London, was open twenty days and was visited by seventy thousand persons.—By vote of the Corporation, eighty-seven in favor and seventy-nine against, the Loan Exhibition at the Guildhall in London is to be opened on every other Sunday.

—One of the most successful productions of Gilbert, the English sculptor, is his memorial statue of John Howard, the famous philanthropist, which was unveiled in Bedford market-place some three months ago. It was erected by public subscription and cost about ten thousand dollars.—Mr. Biscombe Gardner is receiving high praise for his efforts to uphold the credit of wood-engraving. He has just made a fine engraving of Watts's portrait of George Meredith and he is issuing copies in the form of artist's proofs only, at a guinea each, each copy being pulled as carefully as if it were an etching. Says the *Magazine of Art*, "the portrait is unique, the edition is limited, and the engraving is superb."—The French undeniably are suspicious and jealous of British influence and encroachments in Egypt, yet it is hardly fair to attribute to this cause their opposition to Sir Benjamin Baker's alleged "proposal to raise the Philæ Temple for the sake of the proposed irrigation works at Assouan." Just how the temple on the island of Philæ in the Nile can have any connection with waterworks at Assouan on the main land is not clear. But to meddle with the temple for such a purpose would be as barbaric as it would be needless.

#### NOTES.

—Good for the London *Vanity Fair*. It states that Rudyard Kipling has made his home "in Vermont, of Central America!"

—Lowering of the price of the *Forum* from fifty to twenty-five cents a copy is reported to have increased its sales from 16,000 to 46,000 copies per month.

—The vacancies in the French Academy caused by the deaths of Taine and Ducamp have been filled by the election of Paul Bourget, the novelist, and Albert Sorel, the historian.

—Dr. Jowett, the late Master of Balliol, turns out to have been in the habit of making careful notes of the utterances of his friends in conversation and it is now stated that a volume selected from these records is to be printed.

—The volume by Pierre Delano on the Empress Eugénie is to be translated into English and if it sells well his other volumes, on the Emperor Napoleon III. and the Prince Imperial, also will be translated. They are gossip and entertaining books and quite popular in France.

—The *Hartford Times* declares that Mrs. Harriet Beecher Stowe was eighty-three, not eighty-two, years old on June 13, claiming the family Bible as its authority. It says that the same authority makes Henry Ward Beecher a year older than he was said to be

at his death. He was born in 1813 and Mrs. Stowe in 1811.

—A serious crisis has arisen in French journalism. It is due to uncertainty whether the editor-in-chief or the sporting editor ought to accept the challenge of an offended owner of race-horses. It is to be hoped that this vital point will be settled promptly and finally! It is reassuring to remember that, as all concerned are Frenchmen, probably nobody will be hurt.

—A volume of over a hundred thousand words and having forty illustrations recently was put into the printer's hands in Chicago on a Thursday morning having been wholly written and illustrated since the previous Monday morning. The Coxey movement was the subject and the author, or editor, was Mr. Stanley Waterloo who had *carte blanche* as to expense and accomplished the task by the aid of expert specialists, stenographers, etc.

—Now there is inquiry who is the youngest among editors. Lady Clementina Hay, daughter of the Marquis of Tweeddale, edits a magazine called *City Sparrows*. But Lady Marjorie Gordon, daughter of the Earl of Aberdeen, is an editor too and is only thirteen, and Master Edmund H. Royce, of St. Albans, Vt., who is only eleven, is proprietor, editor and printer of the *Star*, a regular monthly paper which is already a year old. Next!

#### BOOKS OF THE WEEK.

- Joseph Knight Co. Boston.  
ROMANCE SWITZERLAND. By W. D. McCrackan. pp. 270. 75 cents.  
TEUTONIC SWITZERLAND. By W. D. McCrackan. pp. 315. 75 cents.  
BREAK 'O' DAY TALES. By F. W. Rollins. pp. 204. 75 cents.  
Lee & Shepard. Boston.  
A MODERN MAGDALENE. By Virna Woods. pp. 346. \$1.25.  
Ginn & Co. Boston.  
PRIMARY GEOGRAPHY. By A. E. Frye. pp. 127. 75 cents.  
Arena Publishing Co. Boston.  
BETWEEN TWO FORCES. By Flora Helm. pp. 238.  
Harper & Bros. New York.  
CARLOTTA'S INTENDED AND OTHER TALES. By Ruth McEnery Stuart. pp. 277. \$1.50.  
AN INTERLOPER. By Frances M. Peard. pp. 315. \$1.25.  
OUR HOME PETS. By Olive Thorne Miller. pp. 273. \$1.25.  
FIVE O'CLOCK TEA. By W. D. Howells. pp. 46. 50 cents.  
THREE WEEKS IN POLITICS. By John Kendrick Bangs. pp. 82. 50 cents.  
G. P. Putnam's Sons. New York.  
PROSE FANCIES. By Richard Le Gallienne. pp. 204. \$1.00.  
ON AND OFF THE SADDLE. By Lisenard Rutgers. pp. 201. \$1.00.  
THE HON. STANBURY AND OTHERS. By Two. pp. 191. 50 cents.  
Maynard, Merrill & Co. New York.  
OUR WONDERFUL BODIES. By J. C. Hutchinson, M. D. Two vols. pp. 127 and 222. 30 cents and 50 cents.  
Charles Scribner's Sons. New York.  
LIFE OF ST. FRANCIS OF ASSISI. By Paul Sabatier. pp. 448. \$2.50.  
D. Appleton & Co. New York.  
GENERAL WASHINGTON. By Gen. B. T. Johnson. pp. 338. \$1.00.  
Edwin W. Dayton. 641 Madison Ave., New York.  
SCARABS. By Isaac Myer, LL.B. pp. 177. \$1.75.  
E. Darrow & Co. Rochester, N. Y.  
THE FAMILY POCKET HOMEOPATHIST. By D. A. Baldwin, M. D. pp. 148. 50 cents.  
American Baptist Publication Society. Philadelphia.  
THE HISTORY OF THE ENGLISH BIBLE. By Prof. T. H. Pattison. pp. 281. \$1.25.  
American Society for the Extension of University Teaching. Philadelphia.  
HANDBOOK OF UNIVERSITY EXTENSION. Edited by G. F. James. pp. 421.  
PAPER COVERS.  
Houghton, Mifflin & Co. Boston.  
A HISTORY OF THE UNITED STATES. By John Fiske. First five chapters. pp. 84. 30 cents.  
D. Appleton & Co. New York.  
A DAUGHTER OF MUSIC. By G. Colmore. pp. 371. 50 cents.  
Thomas Whittaker. New York.  
THE WOMAN-SUFFRAGE QUESTION. By J. H. Ryland, D. D. pp. 40. 10 cents.  
John Ellis, M. D. New York.  
ADDRESS TO THE CLERGY AND SKEPTICISM AND DIVINE REVELATION. By John Ellis, M. D. pp. 260. 20 cents.  
Presbyterian Board of Aid for Colleges and Academies. Chicago.  
CHRISTIAN AND SECULAR EDUCATION. By Rev. W. B. Williams. pp. 82. 10 cents.  
MAGAZINES.  
June. BIBLICAL WORLD.—LEND A HAND.  
July. POPULAR SCIENCE.—SCRIBNER'S.—ST. NICHOLAS.—HARPER'S.—LIPPINCOTT'S.—PALL MALL.



## News from the Churches

## PASSING COMMENT.

The Lowell City Mission, though but a week old, has already reaped a harvest.

The Congregational Cadets are attracting much attention among the boys in a New York church.

A new and doubtless very agreeable responsibility has been placed on a company of the Boys' Brigade in Connecticut.

To ambitious women who desire a change in methods for aiding their churches financially a good suggestion comes from Minnesota.

Patriotic services were held quite generally in the churches last Sunday. We regret that detailed accounts of them cannot be given.

The delights of a week of camping by a Boys' Brigade with its pastor can probably be better imagined than realized, unless the experience has been tried.

The large enrollment of one department in the Sunday school of an Ohio church may be accounted for partly by the strong hold which is secured on the parents in the way described below.

We are glad to note the strong influence exerted in several instances on the miners by the churches in the West during the present labor troubles. In Indiana a good example of resolute adherence to Christian principle is furnished.

## ANOTHER WORKING MAN'S CHURCH.

The handsome and commodious new edifice of the Lagonda Avenue Church in Springfield, O., was dedicated to religious and educational work June 24. It is thought to be the only institutional church in a city of only 38,000 people in this country. A large congregation filled the house. The services were conducted by the pastor, Rev. Ralph Albertson, and addresses were given by Rev. Messrs. S. P. Dunlap and H. H. Russell. During the recent financial depression the heroic pastor and his loyal people—nearly all of them actual working men and women—have overcome many serious and apparently insurmountable obstacles, and are now able to dedicate their house and its equipment free from debt.

The work on the building was begun in October, 1892, and completed in a little over a year. Besides the auditorium and Sunday school rooms there are educational departments, a gymnasium, bathrooms, etc. The cost of the edifice and the parsonage is \$10,000, which was secured by the sale of the old property and by subscription and donation. Generous help was given by the C. C. B. S. and by a group of Ohio churches.

Over 100 young persons attend the educational classes. The branches taught include geometry, drawing, vocal and instrumental music, mathematics, English and other subjects. Physical training is also made part of the work. There is, besides, a Young Men's Sociological Club and a Young Women's Cooking Club. A steady increase is noted in the membership of the classes and, consequently, in that of the church and Sunday school. The rooms are open throughout the week, night and day, all the year round. The church and parsonage, which stand on the same lot, are within sight of twelve large factories, and already their touch has been felt by many of the 2,000 workmen. Employers and laborers join in testimony to its uplifting moral and intellectual influence.

C. M. N.

## THE CHAPMAN MEETINGS IN LA CROSSE, WIS.

Rev. J. W. Chapman, D. D., and his associates, Messrs. J. H. Elliott, P. P. Bilhorn and Mr. Beelts, have just closed a series of union meetings. Their presence has been an inspiration to individuals, a blessing to the churches and a spiritual influence upon the community. Mr. Elliott, preceding Dr. Chapman a week, gave practical talks upon the Bible and how to use it and organized the Christian forces for personal work.

Dr. Chapman is an evangelist for the times. He left the pastorate of Bethany Presbyterian Church, Philadelphia, for this work two years ago. He magnifies the place of the church and his aim is to help Christians to work. He presents the gospel with great sympathy and tenderness and his earnest spirit is an appeal as powerful as his words. As a chorus leader and gospel singer Mr. Bilhorn has few equals. With great sweetness and strength of voice he makes his songs testimonies to Christ.

Two series of meetings were carried on at the same time in the city, and from 3,000 to 6,000 people, beside the choir of 300, were in daily attendance. The numbers added to the churches cannot be stated as yet. More than 1,200 persons signed cards. The indirect results are already apparent. Never before has there been so stirring a religious movement in the city.

H. F.

## A FOOTHOLD IN NEVADA.

The only Congregational church in Nevada is in Reno—a county seat and important center on the overland railroad 240 miles east of San Francisco. The town has a population of 5,000 and is the terminus of two railroads, both tapping rich counties in California. Here, also, in connection with the State University, is a United States agricultural experimental station, which draws together about 200 students yearly.

The church has been prospered under the seven years' pastorate of Rev. Thomas Magill, and is now gladdened by the erection of its new house of worship, the finest and most expensive of the four Protestant buildings in Reno. The edifice is built of brick and cost \$12,500. The main auditorium has a seating capacity of 500. At present the church membership numbers seventy. There is a Christian Endeavor Society and a Sunday school enrolling 100 scholars.

With this ample equipment for what promises to be an ever growing work, the people are grateful to the Church Building Society, from which they received a gift of \$1,000 and a loan of \$1,500. Learning thus from time to time of the investments of this important agency in Congregational work, it is hoped that encouragement will be given to the society in helping the weaker churches to erect suitable buildings in localities where such possibilities would not be realized were it not for its assistance.

H. H. W.

## CONFERENCES AND ASSOCIATIONS.

MASS.—The South Berkshire churches held the last conference in Curtsville. The reports showed that, with the decreasing population in the county, the membership of the churches has steadily decreased for the past five years, and is about the same now that it was twenty years ago. The present condition of many of the small churches is discouraging, some of them having lost one-half or two-thirds of their membership in half a dozen years. The benevolences, however, have increased. The Sunday School was the chief topic. The sentiment of the majority strongly favored the International Lesson Series.

ME.—Washington Conference met recently in Dennyville. The topics were New Methods of Church Work, Church Difficulties and How Removed, Sunday School Problems, Infant Baptism and The Meaning and Proper Use of the Rite of Baptism. Sermons were preached by Rev. Messrs. W. Williams and E. S. Ireland. The new church at Red Beach was welcomed to the conference.

N. H.—The Derry Association held its annual meeting in Goffstown. The topics were: Church Unity—Its Basis and Prospects, Old and New Theology, The Christ of Today. An interesting address was delivered by Mr. R. A. Woods of the Andover House, Boston, on Religion and Social Democracy.

## CONGREGATIONAL CLUBS.

CT.—At the annual June meeting of the New Haven Club, Hon. Wallace Bruce of New York gave an address on the Literature of the Hudson.

WN.—The Puget Sound Club held its quarterly meeting in the First Church, Tacoma, June 20. Dean Richmond Rabbitt, D. D., of Trinity Episcopal Church, gave an address on The Cause and Cure of the Social and Industrial Revolution of 1894. Dr. H. O. Marcy of Boston also addressed the club.

## NEW ENGLAND.

## Boston and Vicinity.

ROXBURY.—The South Evangelical Church, after several months of discussion, has finally decided to use individual cups at communion, and the new custom was introduced last Sunday. During the distribution of the bread, no one partook of it until all had been served, and until the pastor had repeated a passage of Scripture. In the same manner the wine was taken in small glasses passed on silver trays. The cups were collected after communion from the book-racks on the pews.

Probably the youngest minister to receive the degree of Doctor of Divinity this year is Rev. A. A. Berle, the popular pastor of the Brighton church, and Yankton College gave it. Dr. Berle was for a time a student at Drury, and graduated at the theological department of Oberlin in 1887.

## Massachusetts.

LYNN.—A council called by the Swedish Evangelical Church recognized it as a Congregational church and received it into fellowship June 28. Rev. E. C. Ewing preached the sermon and brief congratulatory addresses were given by Rev. Messrs. Joshua Colt and DeWitt S. Clark and by brethren from the Scandinavian churches in Boston and Worcester. The church, of more than sixty members, is prospering under the pastorate of Rev. Mr. Johnson, who preaches in Salem, also. It has a commodious house of worship, built after much self-denial.

MARBLEHEAD.—Union meetings for the summer were begun in the chapel at the Neck, July 1. Rev. C. H. Daniels, D. D., led the services and a large congregation was present.

LOWELL.—Six apparently hopeful conversions have justified the work of the first week of the gospel mission. The daily meetings have been attended by an increasing number, many of whom have no church affiliations. Greeks and Armenians, as well as many Roman Catholics, are attracted by the spirited singing, each pastor bringing his own singers to the meeting which he leads. The workers in this mission are not only those accustomed to work together in church union, but include the Salvation Army workers and others.

The *Congregational News*, which five of the pastors have published for the past year and a half has suspended publication until the revival of business.

## Vermont.

WINDSOR.—Rev. S. S. Martyn closed a successful seven years' pastorate June 24. The church unanimously adopted a testimonial to him, in which it commends his faithful services. During this time 105 new members, sixty-seven on confession, have been received, the Sunday school and C. E. Society have flourished, the church edifice has been painted and repaired and the bills of the church paid.

## Connecticut.

BRIDGEPORT.—A council was called, June 28, to organize the King's Highway Church at Mill Green. The fifty members of the new organization came largely from the Park Street and First Churches. The sermon was by Dr. J. G. Davenport. The chapel building, which was destroyed by fire in the winter, has been replaced, with many improvements. The religious services have been conducted since last October by Mr. A. P. Davis of Yale Divinity School.

NEW HAVEN.—The Boys' Brigade, consisting of about twenty companies, have charge of the public demonstrations on the Fourth of July. They have invited several other civic and military societies to join in the parade. Patriotic services were held in many churches July 1.—Most of the churches have suspended the evening services until fall, but nearly all of them will maintain the other services.

FAIRFIELD.—Rev. F. S. Child's church has just opened its fresh air home for city children for the third season. The committee for the home has become incorporated and the people take great interest in supporting it. Twenty children at a time are taken from New York for an outing of two weeks. Ten or twelve sets are thus accommodated in a season. The result, measured in pounds, is surprising, to say nothing of the moral and spiritual effect.

The church in Haddam Neck has recently voted to extend the right of suffrage to its minor members.

## MIDDLE STATES.

## New York.

GLOVERSVILLE.—At the annual meeting of the church, Rev. W. E. Park, pastor, June 23, reports showed a gain of sixty new members, fifty on confession. About \$20,000 have been subscribed for the new edifice, and \$1,537 for benevolences, of which the women raised \$450. A corps of Congregational Cadets, the first in the country, has been formed. Its present membership is twenty and it meets for drill once a week.

### Pennsylvania.

PHILADELPHIA.—Deacon John Edmonds, clerk of the Central Church, has for many years gathered much interesting matter pertaining to the history and work of the church. From this material an interesting scrap-book has been made, which covers twenty-two years previous to 1886. Another book is being prepared which will make the history as complete as possible.

### THE INTERIOR.

#### Ohio.

KENT.—The church observed its seventy fifth anniversary, June 17, 18. The pastor, Rev. M. P. Jones, preached the sermon. Subjects of addresses and papers were: Congregationalism in Ohio, The Revivals of the Past, The Development of the Temperance Sentiment in the Church, The Music of the Church—Past and Present, History of the Church and The Church and the Anti-slavery Movement.

CLEVELAND.—Congregationalism shares in the growth of the city and has just added two churches by annexation. Lakewood Church, by moving across the street, comes within the new city limits on the west, and last week the Brooklyn Village church, which was organized in 1819 and is one of the oldest churches in Cuyahoga County, became the Brooklyn Church of Cleveland. The installation of Rev. J. W. Hargrave as pastor was made the occasion of a cordial welcoming of the church into the fellowship of the city churches. The church is prospering under the present pastorate and is enlarging its work to meet its increasing opportunities.

Plymouth Church rejoices that Rev. L. L. Taylor accepts its call and is to begin work in September. He is a younger brother of Prof. Graham Taylor, and his previous pastorates have been in Dutch Reformed churches in New York City and Port Jervis, N. Y., and the First Presbyterian Church of Colorado Springs.

The superintendent and teachers of the junior department of Pilgrim Church Sunday school recently gave an afternoon reception to the mothers of the scholars. This department had an enrollment last year of 397, and until the new church is finished it is obliged to hold its sessions in the main audience-room.

Rev. J. H. Hull, pastor of Grace Church, recently took his Boys' Brigade to his summer cottage at Bonnybank for a week of camping.

#### Illinois.

CALEDONIA.—A series of successful union meetings has been held by Rev. J. D. McCord for two weeks. The Presbyterians joined in the services, and, after conference, a vote was taken to organize a Congregational church. Forty-two persons are enrolled for membership.

#### Indiana.

HOSMER.—The church has just completed a front addition to its building. It includes various rooms for church use and a tower fifty feet in height, which adds much to the appearance of the building. The male members of the congregation are largely employed in the Little mines. During the recent strike they persistently refused to join the malcontents or quit work, and the proprietor furnished them arms for protection. They were finally driven from work by an invasion of 300 armed strikers from another county. Rev. Thomas Smith, the missionary, is exercising a wide influence among the miners and the people of the district.

CANNELBURG.—The work has been under the charge of Rev. Rocliffe Mackintosh, but the situation has been such that services were entirely suspended. Governor Matthews massed several companies of the State militia there. The town has a large Catholic element, and the work has been difficult.

INDIANAPOLIS.—Rev. F. E. Dewhurst and family were the victims of a runaway accident June 18. They were all thrown out, but fortunately they experienced only slight injuries.

ANDERSON.—Matters are progressing favorably with the new church under the leadership of Rev. A. H. Ball, D. D. Active measures in securing subscriptions for the much needed building have been in progress until at last the committee is able to go forward. Contracts have been let for the foundation, and there will probably be no further delay. The church continues to receive occasional accessions of worthy and influential people.

### THE WEST.

#### Iowa.

STILLWATER.—A church of sixteen members, all but four uniting on confession, was organized June 22. This church and those at Orchard and Niles are under the care of Rev. Palmer Litts, whose parish extends over more than twenty miles. At the services of recognition, which were held in a grove, Secretary T. O. Douglass preached the sermon.

The comfortable parsonage being built for Mr. Litts at Orchard will be completed very soon. The large field is in a flourishing condition.

HAWAII.—At the close of a series of special meetings seventy-two persons united with Rev. W. J. Luckow's church, nearly all on confession. At the union meetings, held in a tent and conducted by Evangelist Hartsough, about 400 cards were signed.

SARGENT'S BLUFF.—The church has started a Sunday school at South Morning Side, and the pastor, Rev. John Gray, holds services there each alternate Sunday.

The General Association, at its last meeting, adopted resolutions recommending to all non-seminary licentiates a course comprehending a study of the Bible, systematic theology, pastoral theology, church history and Congregational literature.

### Minnesota.

AITKIN.—The work is going forward hopefully under the lead of Rev. G. R. Searles and gives promise of permanent growth. In appreciation of his services a social and the net receipts of \$70 were recently given him. The ladies' guild has done much for the success of the church.

ST. CHARLES.—The publisher of the *St. Charles Union*, Mr. J. E. Whiton, recently gave his paper for one issue entirely in charge of the women of the church. They were to do all the work and receive one-half of the profits. A double-sized issue was published with great success, and about \$40 was realized.—The Congregational and Methodist churches unite in services at the Opera House for July and August.

TYLER.—Mr. A. Solberg is laboring for a few weeks among the Danish people. The American church is nearly extinct on account of the coming of Danes, who take the place of Americans.

### Kansas.

SYCAMORE.—Mrs. S. V. White of Plymouth Church, Brooklyn, N. Y., made a pleasing address at this church June 24. The congregation responded by raising enough to repaint the church building. The liberal aid of the Women's Missionary Society of Plymouth Church, added to Mrs. White's gifts, has enabled this church to have a pastor during the past year. The work is an important one, since no other religious services are held in the locality.

MR. UNION.—Rev. James Wilde, the pastor here and in Louisville, has recently held special meetings, resulting in largely increased interest and several additions to the church.

The executive committee of the Kansas H. M. S. and superintendent of missions have sent requests to the churches for specific amounts to cover the minimum sum required from the State for the C. H. M. S.

Superintendent Broad and Evangelist Vreazie are holding conferences with some of the missionary churches in the eastern part of the State to promote right views of missionary living and giving and to inspire the churches to efforts for self-support. Some of the themes treated are The Individual and Missions, The Church and Missions, The True Principles of Giving, The Present Home Missionary Exigency, Our Opportunity in Kansas and America.

### Nebraska.

CRAWFORD.—Rev. John Jefferies, pastor of the church, was urged by both parties at the late school election to allow his name to be used for the school board. He was elected practically without opposition.

OMAHA.—The Saratoga Church is making vigorous efforts to move its building so that it will face the principal street, and to make an addition to it so as to increase its seating capacity.

### PACIFIC COAST.

#### California.

EAST OAKLAND.—At the service on June 17 the Pilgrim Church, Dr. Mahlon Willetts, pastor, was presented, by three children of the late Mrs. L. R. M. Hawley, with a beautiful Parian marble baptismal font. The dedicatory prayer was offered by the pastor.

### CHRISTIAN ENDEAVOR NOTES.

There will be no convention post office at Cleveland, but mail for delegates should be addressed to the State headquarters.

A religious census of Kansas City has been taken by the Endeavorers there. One result on the following Sunday was an increase of one thousand in the attendance recorded for only a part of the churches and Sunday schools.

The New Orleans Union arranged a Christian citizenship meeting for the evening of July 4, with addresses on Why We Should Celebrate Our National Holidays, Religion and Patriotism, Christian Citi-

zenship, Ballot Reform, and Echoes from the Liberty Bell.

The Cumberland Presbyterians have established a Christian Endeavor Bureau, by means of which they call the attention of their societies to matters relating to the work of the denomination and the circulation of literature, and have also recommended a course of reading. On recommendation of this bureau a committee is also to be appointed annually to organize the societies of the denomination along the lines of the synods and presbyteries.

During the Cleveland Convention the Christian Endeavor Missionary Institute will have headquarters at the High School building, where the denominational missionary boards will have representatives to give advice as to extending missionary work among the societies of their respective denominations. Arrangements for the missionary extension course can be made there. One room in the building will be set apart for the student volunteer movement and others will also be devoted to special departments of missionary work.

The convention Congregational rally will meet in the Plymouth Congregational Church, Thursday afternoon, July 12. Rev. James L. Hill, D. D., Salem, Mass.; Rev. C. A. Dickinson, D. D., Boston; Rev. R. W. Brokaw, Springfield, Mass.; Trustees of the U. S. C. E., Mr. William Shaw, treasurer of the U. S. C. E., Rev. Smith Baker, D. D., East Boston; Rev. H. W. Popp, New Haven; Rev. Charles S. Mills, pastor of Plymouth Church, Cleveland; Rev. Daniel W. Shaw, pastor of colored Congregational church, Cleveland; Rev. O. C. Clark, Missoula, Mont.; Rev. Clarence Baker, president Connecticut C. E. Union; Rev. L. M. Ford, Albuquerque, N. M.; Rev. William Horace Day, Chicago; Mr. E. B. Clark, Denver; Prof. Graham Taylor of the Chicago Theological Seminary; Rev. A. N. Hitchcock of the A. B. C. F. M.; Mr. William H. Strong, Detroit; and Dr. Ryder of the A. M. A.; Miss Wingate of the W. B. M. I.; Mr. E. C. Osgood, president Vermont C. E. Union; Miss Frances B. Patterson, Chicago, secretary C. E. missionary institute, and others, will speak. The new movement in missions, as the Christian Endeavor missionary institute and extension course, will receive attention. The denominational press will be represented and some of the seminaries will have representatives present.

### WEEKLY REGISTER.

#### Calls.

ANDERSON, Charles, Naponee, Neb., to the pastorate and to the principalship of the academy, Big Horn, Wyo. Accepts.  
CARLEIDGE, Henry, Yale Seminary, accepts call to Killingworth, Ct.  
ELLIS, Jacob F., to permanent pastorate, Neilgh, Neb. Accepts.  
EWELL, Edwin, Byron, Ill., accepts call to Clarion, to begin work July 8.  
FERGUSON, Joseph L., Andover Seminary, to Worcester, Vt. Accepts.  
FORBUSH, William B., Riverside, R. I., to the pastorate and to a professorship of Lake Charles College, Louisiana. Accepts.  
FRANCIS, David R., Cleburne, Tex., to Tucson, Ariz. Accepts.  
GALE, Edmund, accepts call to permanent pastorate, Medford, Minn.  
HUNT, Henry W., Orange, Ct., to continue his charge of the chapel in Woodmont another year. Accepts.  
NEWELL, Hugh W., Oberlin Seminary, to Doon, Ia. Accepts.  
KIDDER, James, accepts call to Hetland, S. D.  
MERCEER, Henry W., Doon, Ia., to Magnolia.  
NEWELL, Arthur F., to permanent pastorate of Vine St. Ch., Lincoln, Neb.  
NOYES, Edward M., Duluth, Minn., to Newton Center, Mass.  
PHILLIPS, David E., Ixonia and Delafield, Wis., to Welsh Ch., Dawn, Mo. Accepts.  
SUMNER, Frederick A., Hartford Seminary, to Glenwood, Minn. Accepts, to begin work July 15.  
TAYLOR, John H., late of South China, to supply Bethany Ch., Chicago, Ill., for three months with a view to settlement.  
TAYLOR, Livingstone L., Colorado Springs, Col., accepts call to Plymouth Ch., Cleveland, O., to begin work in September.  
TOLLIVER, John W., accepts call to St. John's Ch. Springfield, Mass.

#### Ordinations and Installations.

BERGMANS, Jacob C., o. Perry Center, N. Y., June 28. Sermon, Rev. F. S. Fitch, D. D.; other parts, Rev. Messrs. C. C. Johnson, Ethan Curtis, W. A. Hobbs.  
BERRY, Louis F., o. Groveland, Mass., June 26. Sermon, Rev. E. A. Gordon, D. D.; other parts, Rev. Messrs. J. N. Lowell, D. N. Beach, G. H. Reed, George Benedict, Prof. J. W. Churchhill.  
BRETERTON, James E., i. Geneva, Neb., June 21. Sermon, Rev. Wilson Denney; other parts, Rev. Messrs. C. H. Huestis, A. A. Cressman, G. J. Battey, W. P. Bennett.  
BRIGGS, W. A., o. Hudsonville, Mich., June 26. Sermon, Rev. J. T. Husted; other parts, Rev. Drs. Joseph Estabrook, D. F. Breed.  
CARTER, Robert E., i. Washington, Ct., June 27. Sermon, Rev. S. T. Carter; other parts, Rev. Messrs. Charles Summing, F. A. Johnson, H. B. Turner, J. L. R. Weekoff.  
COPPING, Bernard, i. Acton, Mass., June 28. Sermon, Rev. G. A. Tewksbury; other parts, Rev. Messrs. F. R. Noyes, W. R. Buxton, B. F. Leavitt, E. L. Lindh, Merrill Blanchard, E. H. Weston.  
DICKSON, John W., o. and i. Montville, Ct., June 26. Sermon, Rev. J. W. Bixler; other parts, Rev. Messrs. J. H. Dickson, S. H. Howe, D. D., J. E. Danforth, Jr., John Avery.  
HARGRAVE, John W., i. Brooklyn Ch., Cleveland, O., June —. Sermon, Rev. J. W. Malcolin; other parts, Rev. Messrs. J. H. Fraser, D. D., C. C. Mills, M. L. Berger, D. D., E. E. Scoville, H. A. Richards.  
HARRISON, Hiram B., recognized pastor in Hillsboro, N. D., June 14. Parts, Rev. Messrs. R. A. Beard, V. N. Yergin, George Curtiss, A. H. Tibbetts, William Griffith.



MANN, W. E., o. Barron Memorial Ch., Dexter, Me., June 13. Sermon, Rev. J. S. Sewall, D. D.; other parts, Rev. Messrs P. R. Thayer, A. L. Chase, Charles Davison, H. A. Freeman.

NASH, Francis G., o. Chepachet, R. I., June 26.

#### Resignations.

BIRMINGHAM, T. M. C. Bloomer, Wis. PIKIN, F. M., Comet and Caploma, Kan. REES, Luther, Tucson, Ariz. TRUSSELL, William T., Benson, Minn. WATSON, Charles C., Chestnut St. Ch., Lynn, Mass. WHITTLESEY, Charles T., Pendleton, Ore. WILSON, G. C., State missionary in Western Maine.

#### Dismissals.

THOMSON, A. Eugene, Yankton, S. D. ZELIE, John S., June 22, Plymouth, Ct.

#### Churches Organized.

BRIDGEPORT, Ct., King's Highway, June 28. Fifty members. LYNN, Mass., Swedish, recognized, June 28. Sixty members.

SAN FRANCISCO, Cal., Bethlehem, recognized June 29. Twenty-five members.

STILLWATER, Ia., June 22. Sixteen members.

#### Miscellaneous.

BARY, E. B., on closing his pastorate in Bangor, Me., received, June 27, a check of \$1,350 from the church. BEACH, D. N., of the Prospect St. Ch., Cambridge, Mass., will spend his vacation in England, attending the Oxford Summer School, preaching at different places and pursuing special lines of study. He will sail July 4.

CHERRINGTON, F. R., D. D., is drawing large audiences at the Westminster Ch., Spokane, Wn. DENIO, Prof. F. B., D. D., Bangor Seminary, in company with Rev. Messrs. R. T. Hack and C. G. McCulley, sailed for Europe June 30. They will attend the Oxford Summer School.

HALLOCK, L. H., D. D., Tacoma, Wn., will spend his vacation in Maine, and will preach at various places on the way.

KYTE, Joseph, has closed a five years' pastorate in Northfield, Ct. Much of the time he has been in poor health. He will reside in South Braintree, Mass.

MUTCH, W. J., New Haven, Ct., will sail for Antwerp, July 4. He will attend the Oxford Summer School.

REITZEL, J. K., has not resigned, as reported, but has returned to his church in Owosso, Mich., after a four months' trip to Egypt, Palestine and other countries. He received a hearty welcome from the congregation on his return.

SNEATH, I. W., Cambridgeport, Mass., and wife, sail for England, July 3, for a two months' trip in Europe. WYNN, F. E., Brookline, N. H., was given a reception and a generous gift in money by his parishioners on the first anniversary of his pastorate.

#### CALENDAR.

New England Chautauqua, Framingham, July 10-24.

Y. P. S. C. E. National Convention, Cleveland, O., July 11-15.

School of Applied Ethics, Plymouth, July 12-Aug. 15.

School of Theology, Oxford, Eng., July 16-28.

Christian Workers' Convention, Northfield, Aug. 1-13.

American Library Association, Lake Placid, Sept. 15-20.

A. B. C. F. M., Madison, Wis., Oct. 10-13.

A. M. A., Lowell, Oct. 23-25.

Christian Workers, Toronto, Can., Oct. 25-Nov. 1.

#### A PASTOR DEFENDED.

Some time ago Rev. N. T. Dyer of Medfield, Mass., was defendant in a lawsuit growing out of his prosecution of liquor selling in that town. He won his case and was heartily supported by the best public sentiment of the community. But opposition to him and the church of which he is pastor by those favorable to liquor interests having continued, the church, at a full meeting last Sunday evening, unanimously adopted the following resolutions:

*Whereas*, A certain element in our community has expressed hostility to our pastor, Rev. N. T. Dyer, and since we believe this hostility has been aroused because of his earnest efforts in the suppression of wrongdoing in this place, therefore,

*Resolved*, That we, the members of the Medfield Second Congregational Church, hereby express our undiminished confidence in our pastor, Rev. N. T. Dyer, as an earnest, conscientious, faithful minister of Christ, and we also pledge him our sympathy and support in the existing circumstances.

*Resolved*, That in this action we believe that we are standing for righteousness and for the welfare of Christ's kingdom in this place—the only position which a loyal church of Christ can occupy.

#### DECENNIAL OF ROGERS ACADEMY.

The tenth anniversary of this promising child of our Home Missionary Society in Northwestern Arkansas was celebrated June 10-13 under gratifying conditions. The past year has been marked by a larger enrollment as well as more enthusiastic and successful scholarship than ever before. The completion of the girls' dormitory, erected largely through the benefactions of friends in Massachusetts, has proved an incalculable aid, but its accommodations are already overtaxed. A boys'

dormitory with more classrooms and an additional dining-room is speedily needed, unless eager students are to be turned away for lack of room.

The decennial exercises were a revelation of the firm rooting of New England education and culture in a region where such an exotic is greatly needed and appreciated. The review of the past inevitably centered about the faithful work of Prof. G. W. Scroggs, who has been with the school from the beginning, and whose high ideals and practical, creative genius have been the main factors in its growth. It is a noteworthy fact that the curriculum of the academy, under his guidance, has been for some time practically identical with the ideal course of studies for such institutions recently proposed by our nation's leading educators. Professor Scroggs was the recipient of a beautiful testimonial of esteem from the graduates and his fellow-teachers, together with many appreciative words from the citizens of Rogers and other friends of the school. A class of seven received their diplomas; several of this number will enter Drury College. In appreciation of past help from the H. M. S. and in consideration of its present stringency, over \$100 was contributed to lessen the next year's appropriation. The financial affairs of the institution are in excellent condition, and the present faculty will remain. J. L. S.

#### THE BOWDOIN CENTENNIAL.

Governor Samuel Adams signed the bill incorporating Bowdoin College on June 24, 1794. The institution was chartered to educate the youth of the District of Maine, "so that virtue and piety should be promoted." This traditional phrase, virtue and piety, taken in the broad sense of manliness and devotion to truth and to God, without intent on the part of their authors, proved to be a theme common to the three principal addresses of the celebration that called to Brunswick last week over a thousand guests.

President Hyde's baccalaureate was a clear presentation of the truth that the only way to be good is to try to make the world better, and that the only effective way to make the world better is to hold communion with God.

The literary exercises of the centennial itself included an address by Prof. Egbert C. Smyth, '48, of Andover, an oration by Chief-Justice Melville W. Fuller, '53, and the poem by Prof. Arlo Bates, '76. Professor Smyth, after defining his office as the leader of the alumni in a "holy vigil, like that of Christmas Eve, not kept with fasting and humiliation but with thankful remembrances, joyful anticipations and new consecration," set forth eloquently the manifold reasons for devout gratitude. Among these he counted the acknowledgment, from the very beginning, of the ethical and spiritual, as well as the intellectual, intent of the institution, the wisdom of the founders in not attempting to prescribe the exact manner in which "virtue and piety" should be promoted, the presence during the century upon its boards of control, and especially among its teachers and students, of a large number of men who had "felt the eternal breath," and the fact that the past, though affording no security for the future, could be rightly claimed as an earnest of greater blessings to come.

The Congregational church was filled to the uttermost on Thursday morning when Chief-Justice Fuller delivered the centennial oration. His theme was the career of the college and he treated it with a happy combination of animated description, keen analysis of cause and effect and bright sallies of wit. A single sentence will show that the tone of the address was quite in harmony with that of the preceding day. "No doubt intellectual discipline and not religious instruction is the object of the modern college, but the importance of religious influence on the life and character of the students has never been underrated here, and the golden strand still runs through the cable that moors this college

to its anchorage and marks it as one of the ships of the King."

The poet of the day, Professor Bates, read with great impressiveness a long and polished poem, of which title and theme may be drawn from the line:

Hold high the ever-blazing torch of truth.

A shade of gloom, however, ran through the exhortation, since the gifted writer seemed to hold that

What today is true,  
Tomorrow will be false,  
And in its place new creeds as frail  
Will live their short day through.

This touch of sadness was dissipated a few moments later by the inspiring sight of a thousand alumni standing side by side in the huge tent erected on the campus for the centennial banquet and singing the old hymn heard at every Bowdoin Commencement for fourscore years, "Let children hear the mighty deeds." James McKeen, Esq., of New York City, a grandson of the first president of the college, introduced a long line of after-dinner speakers with a grace and appropriateness that could hardly be excelled. In responding for the college President Hyde modestly disclaimed any personal responsibility for the present prosperous condition of the institution and paid each of his predecessors apt and deserved tributes. A striking incident was the greeting given Rev. Dr. Thomas T. Stone, of the class of 1820, now in his ninety-third year, the oldest of the alumni, and the well chosen words uttered in response. Hon. James W. Bradbury, only a few years his junior and the sole survivor of the famous class of 1825, spoke with much of his old-time vigor. Gen. O. O. Howard, who graduated in 1850, was listened to with close attention as he urged the need of an increase of the standing army to serve as a national police force. President Gilman of Johns Hopkins, Prof. C. H. Smith of Yale, President Whitman of Brown paid to Bowdoin the respects of their respective institutions. The remark that received perhaps the loudest applause was that uttered by the witty chief justice of Maine, himself a graduate of Yale but proud to claim Bowdoin, to use his phrase, as his mother-in-law. In contrasting the large and the small college he said, "There a boy may go through more college, here more college goes through the boy." T. D. K.

#### THE INTERNATIONAL MISSIONARY UNION.

The eleventh annual meeting of the International Missionary Union has just closed its sessions at Clifton Springs, New York, after a season of great interest and spiritual power. One hundred and forty-one missionaries were present. Among these the American Board, as often before, had the largest representation, with thirty-eight workers, while there were thirty-four Methodist missionaries, thirty-one Presbyterians, fourteen Baptists, and representatives of the Protestant Episcopal, Canada Methodist, Moravian and other churches, as well as eleven independent missionaries. As to countries India was most fully represented, having thirty-three missionaries, representing six denominations. China, Japan and Turkey came next.

The welcome address on Wednesday evening, June 13, was given by Henry Foster, M. D. After a response by Dr. Gracey, the president, an hour or more was occupied by the missionaries, who arose in turn as their names were called, mentioning briefly their fields, years of service, class of work etc., thus establishing mutual acquaintance. But the keynote to the whole week was struck the next day at the devotional session, which was occupied with prayer and conference, led by Dr. A. T. Pierson, for the presence and guidance of the Holy Spirit during the meeting. Discussions upon the Greek and Roman Catholics and the American Aborigines followed. Among the speakers were Dr. House of Bulgaria, who described what could be done within the Greek Church for its reformation,

the ever eloquent Egerton Young and Rev. A. Hartmann, a Moravian. In the evening Bishop J. M. Thoburn of India told of the great religious movement in Southeastern Asia, where thousands have embraced Christianity. The venerable Dr. D. McGilvary, soon to return to his work in Cheung-Mai, told of work in Laos. Considerable time was taken on Friday morning with discussions upon education in its many phases.

An afternoon was given to woman's work. It was pleasant to hear and see Miss M. S. Rice, who went to Persia in 1847 and was for some years associated with the sainted Fidelia Fisk, then to hear Miss Dean, who in 1868 went to the assistance of Miss Rice and has been laboring in Persia ever since. The audience was touched by a few bright, cheery words from Miss Crosby, just preparing to return to her field in Micronesia. Other American Board ladies were Mrs. Bond of Macedonia, Mrs. Pease of Micronesia, Mrs. Hyde of Hawaii and, to make the session quite complete, a Gulick—Mrs. T. L. Gulick of Spain. Among the speakers in the evening were Rev. T. L. Gulick, formerly of Spain, lately a pastor in Hawaii, who told of recent events in connection with the revolution in Hawaii, and Rev. G. A. Ford of Syria.

On Saturday morning the subject of native churches was taken up, and in the afternoon there was a special service for the instruction and entertainment of children, illustrated by mission curiosities.

One of the finest sessions of the week was on Sunday morning, when, in a sort of composite sermon, five picked men of three different denominations divided the theme, The Mission Command, into parts as follows: Exegesis, Rev. G. A. Ford, Presbyterian, Syria; The Need and the Adaptedness of the Command, Rev. J. M. Leonard, Presbyterian, Japan; The Motive, Rev. W. B. Boggs, Baptist, India; The Unity, Rev. J. L. Barton, American Board, Turkey; The Consummation, Rev. J. L. Auerman, D. D., of the American Reformed Church, Japan. A remarkable unity and spiritual power characterized the addresses.

The home session is always a helpful one in bringing out suggestions to missionaries at home in America or leaders of missionary meetings. The farewell meeting was a touching one when over forty announced that they expect to return to their fields before another year and received a parting word from Dr. G. W. Wood of Constantinople. At the "nugget" session on Wednesday morning, among many testimonies, Dr. A. T. Pierson gave this one: "I have attended as many missionary meetings and spoken at as many probably as any man of my age, but I have never been at one where the Holy Spirit was so manifest as here."

E. S. B.

### THE WOMAN'S CONFERENCE AT NORTHFIELD.

The Woman's Conference at Northfield has finished its second session, the meetings surpassing those of last year in numbers and interest. The delegates, 250 in number, came from every part of the country, from forty educational institutions and from many city Y. W. C. A.'s. Vassar led the number with twenty-two delegates, part of whom were members of the glee club and guests of the conference. Smith, Mount Holyoke, Wellesley and Bryn Mawr had large delegations. The conference was managed by the International committee of the Y. W. C. A. and Miss Effie Price, its general secretary, was the central force and inspiration of the meetings. The other secretaries present were women of rich spiritual and practical experience, and their interesting accounts and discussions of the work inspired many of the college girls with thoughts of entering the same profession. Miss Price's two talks on The Secretaryship as a Profession and The Responsibility of the College Woman were as earnest and impressive as any of the words spoken. The phrase,

"One college girl is equal to a thousand uneducated women," was constantly reiterated in the words and spirit of the conference, and its influence must show in the coming year. The speakers were men and women of varied character and attainments, but "the same spirit" possessed all. Dr. McKenzie of Cambridge, Dr. Faunce of New York City, Professor Moore of Hampden-Sidney, Va., gave addresses of high intellectual thought and spiritual power.

The emphasis laid on Bible study as absolutely necessary for Christian life and work was, perhaps, the most helpful part of the conference. Professor Moore's class for inductive study was very suggestive, scholarly and sensible. Miss Emma Silver's class for personal workers was largely attended. Miss Bertha Wright of Ottawa, Can., gave a short study one morning on The Elements of Strength, from 1 Chron. 12, which illustrated in a remarkable way what God's Spirit can reveal in what is ordinarily considered a dry Old Testament chapter. Another speaker of power and great magnetism was Mrs. Wesley Fiske-Smith of New York City. Mrs. Smith says some very plain truths, but one gains courage from her to take a more definite and decided stand for Christ.

The missionary spirit permeated the meetings, and some of the best speakers were pleaders for that cause. Bishop Thoburn and Dr. Root from India and Miss Ben Olief from Jerusalem among them. Miss Ben Olief interested every one by her accounts of the work which her father, a Hebrew scholar, is doing among the rabbis in Jerusalem, and by her hopeful spirit and overflowing enthusiasm.

It was true of all the speakers at this conference that their spirit and personalities even more than their words were influential. Around the halls and corridors, before and after the meetings, they were always ready with interest and sympathy. The informal meetings and discussions, the little groups on piazzas, even the talk at meals will perhaps count more in the end than the formal meetings. The spirit of good fellowship and cordiality was remarkable, and friendships were formed on deep bases in those five days. The college prayer meetings which were held the last night, where the girls told what the conference had meant to them, showed plainly that not emotion but strong, quiet purposes were the result—purposes to live more Christlike lives themselves, and to find and develop the Christlike in other people. College spirit also ran high, and the realization of all it meant to be a college woman was fully enjoyed. Of the part that the beautiful country, the quiet river and the sunsets play in the fuller revelation of God which Northfield brings much has been said in accounts of other conferences. It was fully appreciated at this one.

M. B. F.

### EDUCATION.

— Prof. George Colby Chase of Bates College has been elected president of that institution.

— The inauguration of Rev. A. V. V. Raymond, D. D., as president of Union College made the exercises of Commencement there notable this year.

— The alumni of the New England Conservatory of Music have given to that worthy institution as a memorial of Dr. Eben Tourjee a bronze tablet, which was unveiled last week, with appropriate tributes to the value of the services rendered by the dead master.

— Dr. H. T. Fuller continues for the present acting president of the Worcester Polytechnic Institute. He is not himself in ill health, as was stated last week, since for a year he has not been disabled for a single day, but on account of his family desires a change of location.

— Rev. C. E. Page, for four years the president of Windom Institute, at Montevideo,

Minn., has resigned, and his place has been filled by Mr. D. Percy Jones of Minneapolis. The seminary has had an embarrassing year, so far as finances are concerned, but is otherwise in a prosperous condition.

— It should not be inferred from the statement made in our issue of June 21 that Dr. H. L. Hubbell has in any respect abated his interest in Lake Charles (La.) College, of which he is the able and devoted president. He has been busy for some time at the North in the interests of the college.

— Franklin Academy in Franklin, Neb., reports that, amid all the drawbacks of the past year, it has not met with any serious financial difficulties. A subscription has been started to pay off \$700 on the boys' boarding hall. Rev. G. W. Mitchell is pushing the matter of endowment, several thousand dollars having already been secured.

— Washburn College, Topeka, Kan., is growing in numbers and efficiency. There were eleven graduates from the college proper this year and eighteen from the academy. President McVicar preached the baccalaureate sermon and Rev. A. S. Embree addressed the religious societies, while the address before the literary societies was given by Rev. Richard Cordley, D. D.

— Iberia Academy, of which Prof. G. Byron Smith is the principal, is in Miller County, Mo., twelve miles from a railroad. Since it was started four years ago the town has trebled in population and continues to grow rapidly. The field day and Commencement, June 11, 12, brought many hundred people from adjoining counties. A young man graduating this year enters Drury College in the fall.

— Roanoke College at Salem, Va., has just closed its forty-first year with a successful Commencement. Forty-eight students won distinction in scholarships, among them a young Korean who knew no English fourteen months ago and only entered the college last January. Prof. W. A. Smith of the chair of chemistry and physics is to pursue advanced work in his departments at Johns Hopkins University.

— Yankton College is rejoicing in its beautiful new building, the Ward Hall of Science, which will be dedicated at the opening of the fall term. It is the gift of Dr. Pearsons of Hinsdale, Ill. Mr. E. L. Clarke has already begun the construction of the Clarke Observatory as a memorial of his father. Rev. G. H. Wilson preached the baccalaureate sermon this year. The college had but two graduates, and the academy six.

— The Oberlin Conservatory of Music has been remarkably successful during the past year and has closed its season's work with a brilliant performance of Saint Saens's Samson and Delilah by the Musical Union—a chorus of 200 students under the direction of Professor Rice. Among the artists who took leading parts were Mary Louise Clary, J. H. McKinley and Dr. Carl Dufft, all of New York. The concert given by the Conservatory graduating class also attracted much interest.

— Those who purpose attending the School of Theology at Oxford this summer will do well to plan to enjoy the university extension meeting which follows it, July 27 to Aug. 24. Prof. James Bryce will deliver the inaugural address. Such men as Dr. S. R. Gardiner, Walter Pater, Sir Frederick Pollock, Dr. Fairbairn and our own Prof. John Fiske will lecture, and there will be courses of study in history, English literature of the seventeenth century, the life and duties of the citizen, astronomy, geology, science and art of education, etc.

— One of the oldest and best known of the New England academies, that at Thetford, Vt., celebrated its seventy-fifth anniversary on the 28th. Appropriate literary exercises, including reminiscence and prophecy, were a part of the celebration, which also included a banquet on the common. Hiram Orcutt, LL D., who was principal of the school in its



palmy days, 1843-55, was present and the chief figure of the reunion. President Tucker of Dartmouth spoke upon the past and future relations of the old academy and yet more ancient college.

— The year at Middlebury College has been more than usually prosperous. Its financial condition has been much improved by the legacy of the late Charles J. Starr. A new chair of modern languages has been established and provision has been made for an assistant professorship, increasing the faculty from nine to eleven. The graduating class numbered fourteen, four of whom were young women. One of the chief features of Commencement week is an oration by an alumnus, and this year the speaker was Rev. Henry M. Ladd, D. D., of '72, his theme being *The Moral Obligations of Culture*.

— Dr. Dowd, the principal, preached the baccalaureate sermon at Temple Grove Seminary, Saratoga Springs, N. Y. The musical recital by the pupils brought out a high order of talent and showed skillful training, while the "studies in posing" which followed were a beautiful exhibition of the modern method of physical culture. The general subject of the essays given at the graduating exercises was *Developments of the Nineteenth Century*. There were eight graduates. At a business meeting of the alumnae a plan for endowing a scholarship was discussed and a committee appointed.

— A class of eleven graduated this year from the School for Christian Workers at Springfield, seven being fitted to assume control of Sunday school work and four being dedicated to missionary work. Fifty-four students have been in attendance the past year, not including seventy special students. The expenses have been met, despite the year of depression, and a deficit of \$1,400 in 1892-93 extinguished. The curriculum has been modified and adjusted to further the best interests of the students and the institution. Especially is this so in the department of physical education and normal Sunday school class work.

— Marietta College has just celebrated its sixtieth Commencement and the outlook is full of encouragement. The baccalaureate sermon was by President Simpson and the address before the Y. M. C. A. by President G. S. Burroughs of Wabash College. A unique feature of Commencement week was the awarding of gold medal prizes to the best all-around man in each class and the most womanly woman in each class of the Women's College. The attendance of alumni was larger this year than ever before. At the annual meeting of the trustees it was announced that during the sixty years of its existence the trust funds of the college have been kept intact.

— Cornell graduated a class of 272 at its twenty-sixth annual Commencement last week. There were twenty-six Bachelors of Arts, twenty-four Bachelors of Philosophy, thirteen Bachelors of Letters, thirty-eight Bachelors of Science, twenty-five civil engineers, eighty-one mechanical engineers, including thirty-eight in electrical engineering and sixty-five Bachelors of Laws. No less than seventy-six advanced degrees were conferred, sixteen of them being Doctors of Philosophy—a remarkable record. All were earned by study and residence at the university, as Cornell is one of the few American institutions that does not confer honorary degrees.

— The academy at Chadron, Neb., has risen from the ashes to which it was reduced in the fall of 1892, and on June 3 the dedicatory services of the new building were held in the chapel. The chairman of the board of trustees, Hon. A. Bartow, and Rev. Messrs. A. A. Brown and John Power participated in the service. Fourteen students graduated, June 5: seven from the classical course, one from the scientific, one from the normal, and five from the business course. The essays were

well written and well read, and the universal expression was one of pride in the work of the academy. The recent effort to remove the debt was a success. The gift of \$2,500 from an Eastern friend had stimulated the local friends to raise \$3,000 besides the amount pledged and paid the year previous toward the new building.

— The baccalaureate sermon at Drury College was preached June 10 by Rev. J. H. George, D. D. The graduating class numbered four students—all in the classical course. The degree of M. A. was given to two graduates who had earned it in regular study, and the honorary degree of LL. D. to Mr. Melvin L. Gray of St. Louis. It was matter for rejoicing that in this trying year the total number of students had been equal to that of the preceding year, the attendance at the college proper showing an advance of thirty per cent. Of the \$130,000 secured by special effort last autumn, more than one-half has been paid in. In spite of the financial depression the college has not lost a dollar. The trustees took such steps as will keep the expenditures of the next year within the income from tuition and endowment for the first time in the history of the college.

— Adelbert College, Cleveland, O., graduated this year fourteen young men and the Women's College of the Western Reserve University eight students. President Thwing delivered the baccalaureate sermon. The graduating exercises of the Women's College were made notable by an interesting and inspiring address by Miss Jane Addams of the Hull House Social Settlement, Chicago, on the *College Settlement as a Means of Social Elevation*. A special feature of Commencement was a gathering of veteran soldiers, the survivors of those students who in 1862 formed Company B, 85th Regiment, Ohio Volunteers, officered by Prof. C. A. Young, now of Princeton, and by the late Dr. Carroll Cutler, for sixteen years president of the college. In the medical department there were twenty-one graduates and in the dental department four, while in the department of graduate instruction, organized less than two years ago, two men and two women received the master's degree. Stephen F. Weston of Columbia College has been elected associate professor of political and social science and Dr. Charles Davidson of Indiana University associate professor of rhetoric and English.

To be discontented with the divine discontent, and to be ashamed with the noble shame, is the very germ of the first upgrowth of all virtue.—Charles Kingsley.

## CHARACTER THE TRUE SOURCE OF PROGRESS.

The resources of Britain in coal and iron and the numbers of her children are, of course, factors, immense factors, in her wealth; but the grand factor has been, and still is, the character of her people. It was their daring and energy which gave them first ascendancy on the seas and then a world-wide empire, the existence of which is still the most direct source of her prosperity. It was their habit of industry in association which gave the needed strength for that marvelous effort in the manufacture of all goods, which alone made victory in the commercial campaign a possibility, and for which, with all deference to Mr. Grant Allen, the position of England does not suit her, most of her raw materials and half her food having thousands of miles to traverse before they can be utilized. Position, quotha, when for a generation the cotton of New Orleans and Surat went back to the ports of export in clothes from Britain, with which the growers of the cotton could not compete. It was the business aptitude of the people, not geography, which, when the Suez Canal brought Asia to the doors of the Mediterranean ports, left the trade of Asia still to an island perched in latitude fifty-one degrees in the North Atlantic. And, finally, it was the orderly peace of the island and the honesty they cultivated which aided her people to heap up the marvelous store of capital that enabled them to snatch every advantage and embrace every opportunity, to turn their whole northern territory into a factory, to bind every factory to a port and to find money for each other in every enterprise at rates which, compared with profit, have often been imperceptible.

Let the state fail for a year to pay the interest on the national debt, let the merchants become untrustworthy in bargains, let there be but three months of anarchy in London, and British commerce would, for all its advantages of position, be a thing of the past which could hardly be reclaimed. We do not fear eight hours bills, or socialistic wage rules, or democratic voting about property, because we believe in the national character and in that solid substratum of sense which has usually kept Englishmen straight; but let British industry really relax even by one fourth, let the workers become greedy beyond what trade will bear, let any class whatever, even the millionaires, feel that the fruits of toil, daring and success cannot be peaceably enjoyed, and the consequences will be worse for the prosperity of the island than if her foundations slipped a thousand miles out to sea.—*The Spectator*.

To a selfish man there is no heaven. To a self-sacrificing man there is no hell.—Rev. Dr. Fairbairn.

## To the Younger Cooks,

the beginners in the art of bread and cake making, there is no aid so great, no assistant so helpful, as the

## Royal Baking Powder.

It is the perfect leavening agent and makes perfect food. Do not make a mistake by experimenting with any other.

ROYAL BAKING POWDER CO., 105 WALL ST., NEW-YORK.

## Notices.

*Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line).*

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK, in Yarmouth, N. S., July 27.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

THE Congregational Church of Osceola, Lewis Co., N. Y. (a mission church), desirous of making their services more interesting with singing, are badly in need of hymn-books. Any church having old copies of Songs for the Sanctuary would confer a favor by corresponding with William C. Spicer at the above address.

THE Second Congregational Church of East Douglas, Mass., will be without a pastor, July 1, and desire to candidate. C. A. HUNT, Secretary Supply Committee.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established under the direction of the Massachusetts General Association, invites correspondence with churches seeking pastors or temporary supplies and with ministers desiring settlement or opportunity to preach. Careful attention will be given to business from without the State. Office at Room 22A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

### BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 5 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by the College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to young ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. S. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

### FORM OF A BEQUEST.

*I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1889.*

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; publishes religious and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS S. SNOW, Corresponding Secretary, Congregational House, Boston.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1622.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York. CHARLES H. TRASK, President. Rev. W. C. STITT, Secretary. W. C. STURGES, Treasurer.

## Marriages.

*(The charge for marriage notices is twenty-five cents.)*

BEARCE—HAMMOND.—In Waltham, June 26, by Rev. G. W. Davis, Fred Thomas Bearce and Florence Hammond, both of Waltham.

CHAPMAN—NORTHROP.—In Ivoryton, Ct., June 28, by Rev. Daniel Merriman, D. D., assisted by Rev. L. S. Griggs, Rev. Edward M. Chapman of Worcester and Isabel, daughter of J. E. Northrop.

HULL—DEMING.—In Rootstown, O., June 27, by Dr. James Brand of Oberlin, Rev. J. H. Hull, pastor of Grace Church, Cleveland, and Minnie C. Deming of Rootstown.

JAMISON—HYDE.—In Galesburg, Ill., June 26, by Rev. Azariah Hyde, the bride's father, assisted by Rev. H. A. Bushnell, D. D., Rev. Henry Winfield Jamison of Beresford, S. D., and Caroline M. Hyde of the State University of Colorado.

## Deaths.

*(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)*

DOUGLAS.—In Middletown, Ct., June 26, Hon. Benjamin Douglas, aged 73 yrs., 2 mos. He was a prominent figure in commercial and political life, having filled many positions of honor and trust in his city and State. He was also for many years an official in the South Congregational Church, serving as its Sunday school superintendent and as one of its deacons for nearly forty years.

PRATT.—In Princeton, May 28, George E. Pratt, aged 67 yrs., 4 mos.

JUDGE RUFUS B. SMITH of the Superior Court yesterday morning handed down his decision in the case of the Walker Paint Company against the Anchor White Lead Company. The case lasted nine weeks and has been an extraordinary one, and the decision is of international interest. Judge Smith dismisses the petition of the plaintiff. The Walker Paint Company sued the Anchor White Lead Company and the Eckstein White Lead Company in August, 1891, claiming that the defendants were using false analyses of the plaintiff's goods, that the plaintiff did not use barytes in its alleged pure oxidized white lead and that the defendants were issuing circulars containing chemists' analyses showing the goods of the plaintiff to be adulterated with barytes. Action was brought for an injunction and \$50,000 damages. Judge Smith was rather severe in his remarks. His decision will attract widespread attention, in view of the fact that the case involves much more than shown on the face of the petition. The gist of the court's decision is expressed as follows:

"The defendants admitted that they had published the analysis complained of, and their principal ground of defense was that the statements contained in the analysis were true, and that the plaintiffs, as manufacturers of white lead, under their different brands, had, during the years 1889 and 1890, notwithstanding their statements to the contrary, used barytes as an adulterant. The defendants further claimed that, having had numerous analyses made of the product of the plaintiff, all of which showed the presence of this adulterant, they were justified in publishing these analyses for the purpose of informing the trade and public generally of the fact that the plaintiff's goods were adulterated. Nearly fifty different analyses were introduced in evidence on both sides, and in those made of goods manufactured prior to August, 1891, the presence of barytes as an adulterant was almost invariably shown. The plaintiff attempted to establish, by the testimony of its officers and three of its employees, that no adulterant had ever been put in its goods, but the court finds that the analyses show conclusively that such was not the fact.

"The court finds that the claim of the plaintiff that the defendants tampered with or caused to be adulterated any of the kegs of the plaintiff's goods is wholly unfounded and unsupported by any evidence worthy of belief. The Court further finds

that the testimony of two of the plaintiff's witnesses is entitled to no credit whatever. The Court further finds that the evidence shows that the plaintiff did adulterate its goods in the years 1889-1890, as shown by the analyses made by the different chemists, which the defendants caused to be published and circulated." Judge Smith, in concluding his written opinion of a very lengthy written document, says: "In conclusion, my finding is that by a clear preponderance of the evidence the defendants have established, and to my mind beyond all reasonable doubt they have proven, that during the years 1889 and 1890, when the analyses complained of in the petition were made, that the plaintiffs were sending out goods as first class which were adulterated with barytes; that the analyses complained of in the petition are true, and that the petition should be dismissed upon that ground. It is therefore unnecessary that I should consider the other defenses made by the defendants." The decision, owing to the prominence of the parties involved, is of international importance and interest.—*Cincinnati Commercial Gazette*, May 29.

WORTH KNOWING ABOUT.—Very rarely are the finest designs in cabinet work reproduced in inexpensive form. It hurts the value and, consequently, the sale of a beautiful piece of woodwork to let it become familiar. But, in response to an urgent demand, Paine's Furniture Co. offers for sale a limited number of a very choice pattern of chimney-piece, comprising mantel and overmantel complete, at a cost of only \$24, executed in whitewood, ready to stain or paint. It is an exceptional opportunity for our readers.

IMPAIRED DIGESTION.—The patient is required to diet. In building up and maintaining good health, milk is recognized as a valuable factor, but it is important that it be absolutely pure and sterilized. Borden's Peerless Brand Evaporated Cream meets all requirements. Entirely wholesome.

## It Is Not What We Say

But What

## Hood's Sarsaparilla Does

That Tells the Story. Its record is unequalled in the history of medicine. Even when other preparations fail,

## Hood's Sarsaparilla Cures

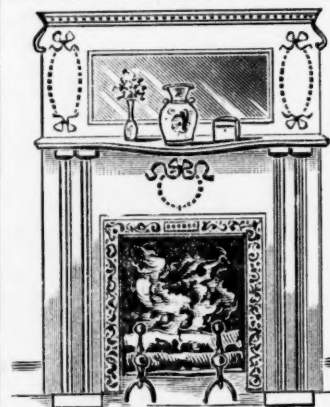
Hood's Pills are purely vegetable. 25c.

# ONLY \$24.

The picture gives no idea of the exquisite beauty of this Colonial Mantel.

The size is impressive; it stands nearly seven feet in height. The engraver has plied his chisel skillfully, and there is a sharpness in all the carving that is rarely found except upon the most expensive productions.

The mantelboard is supported upon four fluted columns, each with carved capital. The frieze is of unusual depth, and in the center it bears an elaborated carved laurel wreath with festoons. The carvings on the overmantel are similarly executed, all the work being in the low relief of the Colonial period.



The Mantel shelf is of extra width, with very deep center section for a full mantel set. The mirror is 3 feet in width and heavy beveled plate. Richly carved moldings. We are taking orders for a few of these Mantels in whitewood at only \$24. It is so often that we reproduce such an elaborate pattern in inexpensive wood.

**PAINE'S FURNITURE CO.,**  
48 CANAL STREET, { NEAR NORTHERN RAIL-ROAD STATIONS. } BOSTON.



### THE BUSINESS OUTLOOK.

The assassination of Carnot has caused but the slightest ripple on the surface in financial or business circles. The simple and prompt manner of selecting a successor has been an impressive political lesson, and must teach the anarchist as well as conservative that the only effective way of avenging real or fancied wrongs is through an amendment of the laws, not through the removal of a man. The fact that the state sustained so little of a shock in the loss of its chief executive has powerfully impressed the average business man with the stability of the French republic.

In this country another great strike is in progress, one threatening to make idle as many men as did the great coke strike of recent occurrence. If there was any tendency in general trade to pick up this summer, it would be out of the question to make any progress in the face of these disquieting developments. The merits of the strike are not thoroughly known—they do not seem to lie with the participants in this sympathetic strike—even if they do with the original strikers at Pullman. It is impossible that the affair should be one of great duration; there are too many seekers for employment. But every man is asking now, Where will the next similar outbreak occur?

At last the end of the tariff fight is in sight. After the Senate comes the House, with a vigorous attack in speeches on certain sections of the bill, then a conference committee, and then the work is done. The country will be happy when relieved from the weight of tariff legislation. It is next to certain that some direct and substantial improvement will follow, because men of enterprise will feel that they can work on settled and final conditions. If the country is then only favored with fair crops, the basis will be laid for a general and considerable gain in all directions by the fall.

### THE CRITICAL VS. THE CHARITABLE VIEW OF THE CHURCH.

A bit of the late Austin Phelps's personal experience fits so well into the thought of today that we transcribe a letter written by him to a friend some twenty years ago:

I was once very wideawake to the errors of the church, the sins of good people, the cant, the narrowness, the bigotry, and all the rest of it which has become the staple of the skeptical literature about the church and its orthodoxy. I was all alive to it, and honestly believed that some great revolutionary change was approaching which would sweep away, well, pretty much everything that I had been taught to revere, and give us in the place of it, I never could exactly see what, and I cannot now, but something very grand and super-excellent; and which at all events would rid us of all the annoyances of human imperfection in the church. I was very honest in it all, but very egotistic, very bitter, very uncharitable and often very morose.

Well, I have lived a good many years since then, and think I have learned a thing or two which a better heart and a holier life would have taught me long before. Specially it seems to me now that God does not work, and does not mean to, by abandoning His church and creating something new out of its ruin. He works in the church and by means of it; yes, in the old "effete" "shell" of outward organization. It is a better concern than it seems to be. Its imperfections are among God's means of teaching. It is purer than anything outside of it which the world has to show, with all its failings. God condescends to live in it. It is, therefore, a higher and nobler thing than any other form of organized humanity. It represents in its ideal the purest truth. It has less of cant, of bigotry, of narrowness, of malicious judgment, and more of all that good men love than I can find elsewhere. God is exalting it and trying it as by fire. He sits by its side as a refiner of silver. An honest and loving heart, with even a tolerable clearness of head, will see in it more of God's own image than in anything else. Therefore, I cast in my lot with it,

and love it and hope to live and die in its embrace. Its denominational forms and all? Why, yes; why not? Numbers necessitate separating, with such materials as human nature gives. I can tolerate these if God can, and so long as I can peep over all the fences and see so much of noble living and earnest praying, so much of patience among the poor and benevolence among the rich, so much of enterprise among the young and wisdom among the old, so many and so lovely developments of downright and upright holiness of life adjusted to old conditions of men and varieties of temperament, I haven't much heart left to ferret out abuses, or to analyze motives, or to help anti-Christ in any form of it by playing into its hands in my judgment of the church.

### ETERNAL PUNISHMENT.

It is sometimes said that the doctrine of future retribution has been banished from the preaching of today. We do not believe this is true. The doctrine is stated in different terms from those of forty years ago. It is less prominent in modern preaching. It is the background against which the gospel of salvation is preached, firmly held by many preachers who seldom distinctly avow it. Dr. A. J. F. Behrends, in a sermon on this subject preached not long ago from Matt. 25: 46, summed up his conviction in its closing sentences as follows:

Infinite love, welcoming the agony and the cross, that all men may be redeemed, enduring them in fulfillment of the purpose of universal redemption, declares that the soul may sink into the sepulcher of an eternal death. Upon how many that doom may fall I do not care to ask. Numbers do not enter into the perplexity and pain with which I am to confront the problem of man's eternal destiny. It is not a question of arithmetic. It is a question of morals. It is a question of paternal treatment. I could hold my judgment in suspense if I were dealing only with prophetic and apostolic testimony. There is but one witness whose words I dare not deal with as rhetorical and exaggerated. It is the testimony of Jesus Christ which checks my speculation. And He checks me because His tone is so intense. My dread of their possible ruin is as a point in an infinite line, as a single drop in all the seas, when measured against His. It is the authority of Infinite and self-sacrificing love which makes His work final to me. And He tells me that there is an outer darkness from which the soul never emerges, a second death from which there is no resurrection. The soul may fall into hopeless ruin. It may defy all that infinite mercy can do to win to holiness and heaven. I am sure that the doom is reluctantly permitted. It is not a positive infliction in the form of external penalty. It is not endless physical torture, nor endless conscious mental suffering. It is death. It is the soul's collapse, its eternal wreck and ruin. The utmost that God in Christ can do is done to prevent it. It is the awful exception in the divine economy and, however few the graves in which dead souls are buried, the divine pity will never cease to canopy them. So it is not God of whom I am afraid. He will not be false to His fatherhood. I am afraid of myself, lest sin unrepented of and unremoved work eternal death in me. Save us, Lord, from ourselves, in Thy compassion.

A TRIP TO FAR-AWAY ALASKA.—Excursions to Alaska may now be made as easily and safely as along the coast of Maine. A large steamer with first-class appointments, the Queen, sails from Tacoma twice a month for twelve day voyages through the delightful channels lying behind the islands which for a thousand miles shelter the British Columbia and Alaskan shores. A third Raymond & Whitcomb party is to cross the continent this season by the Canadian Pacific route to connect with the Queen, leaving Boston July 23. On the return it will visit the Puget Sound country and then spend a week in the Yellowstone National Park. Raymond & Whitcomb, 296 Washington Street, Boston, will send a descriptive book to any applicant.

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### Women

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Don't waste your precious time replacing torn skirt bindings.



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**"S.M.&M."**

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Ask your dressmaker and your dealer.

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such as real estate loans, municipal bonds, school bonds, etc. We select these for large and small investors with the utmost care. They will yield 4½% to 6½%.

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In J. B. Watkins, Lombard, Equitable, Jarvis-Conklin and other defunct loan companies should write to

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We have given hundreds of investors information and assistance. Special facilities and large corps of correspondents over all the Western States, securities examined, interest and principal collected, defaulted mortgages foreclosed, lands rented and sold, taxes paid, mortgages bought and sold. Receivers' hands are full. Their interests are hostile to yours, we can serve you better and cheaper. Write and see. L. H. PERKINS, Pres.

**SOME VERY FINE HOME INVESTMENTS.**

Send for Circular.

E. J. BROWN,  
178 Devonshire St.  
Room 322 BOSTON.

### Iowa Loan & Trust Co.

Holders of Bonds, Series 25 and 29, of the Iowa Loan & Trust Co. are hereby notified that their bonds of this series are called for payment July 1, 1894. Holders wishing to exchange their Bonds for the 54 per cent. 5-10 year Bonds of the Company can do so any time in June through the Boston Agent. Bonds of Series 25 were called for June 1.

FREEMAN A. SMITH,  
31 Milk Street, Room 22.

### ANNUITY BONDS

Afford advantages to investors not obtainable elsewhere. For descriptive matter and further information address H. G. Carpenter, 256 Broadway, N. Y.

## GLEANINGS FROM OUR MAIL BAG.

DID JACOB LIE AFTER THE NIGHT AT PENIEL?

In the comments on the Sunday school lesson for April 11 Mr. Dunning says of Jacob, "From that night no falsehood, no overreaching, no dishonorable deeds are recorded of him." But from Gen. 33: 14 we find that the very next day after the angel wrestled with Jacob he promised Esau that he would "lead on softly until I come unto my lord unto Seir." Esau was no sooner out of sight than Jacob wheeled off to the right, crossed over Jordan and located in Shechem. There was a promise which was not kept, nor did Jacob intend to keep it when he made it, else he would not have objected to Esau leaving a squad of his soldiers with him as he wanted to do. How, then, can Mr. Dunning say "no falsehood" is recorded against Jacob after his night at the ford? One night with the angel was not sufficient to cure him of the confirmed habit of lying, nor will one night spent alone with God cure any man of a similar habit. It requires time.

I. J. G.

## DENOMINATIONAL CLANNISHNESS.

A correspondent is moved by a recent editorial in the *Congregationalist* on Denominational Selfishness to substitute the word "clannishness." This he defines in the Scotch sense of family love and loyalty, and believes that it ought to be cultivated among Congregationalists to a much greater extent. He says:

In our denomination this element is less prevalent than in any of the others. This has proved a weakness and a loss. The love of independency has led to isolation. The motto, "Every church for itself," has led to disastrous results. Had the spirit of a loyal and loving brotherhood always pervaded the activities of our organizations there would not remain so much to be regretted. What but this mutual sympathy and practical interest can justify the existence of our unions, associations and conferences? No church liveth to itself alone or dieth to itself alone. The church that ceases to interest itself in sister churches is nigh to perishing. Clannishness, like charity, begins at home, but, like charity, it ought not to stay there. If ever it gets to be realized that "One is our Master, even Christ," brotherly love will begin, and when it is realized that "all we are brethren" brotherly love will continue. Some conferences are endeavoring, by the interchange of church courtesies and civilities, to fulfill this law of Christ. What inspiration is given to weak churches and struggling causes by the assurance of practical sympathy and moral support cannot be put into words. This interchange of sentiment, this intermixing of interests, this diffusion of sanctified clannishness, if judiciously prosecuted, cannot fail to introduce a new and a better order of things, such an order as will bring to our churches richer blessings and to Christ greater glory. To all is given to work for the federation of denominations; to us is given to make actual the federation of Congregationalism.

D. MCC.

## A CONSERVATIVE CONVERTED.

Three years ago I attended the Congregational Church at North Conway, N. H., one Sunday, which was then using Songs of Praise for Christian Worship, with responsive readings. Years before I had attended occasionally an Episcopalian church, but did not greatly enjoy the service; it seemed to be very much mixed up between pastor and people, and I thought I should never want anything at all like it in our Congregational churches. But at North Conway, with a congregation of 300, a large portion comparative strangers, and nearly all taking part in the responsive readings, I was so impressed with the fitness of the whole service to the needs of all true worshippers that I decided to attempt to introduce it into our church.

We had been using one of the old hymn-books for twenty or more years. I secured a copy of the hymn-book above named, showed it to our pastor and to others versed in music. The matter was brought before the church and it was unanimously voted to adopt the book. Since then we have had far better singing by the congregation in connection with the quartet music, and the whole service is entered into with heartiness by a large majority of the congregation. Of course, there are those who do not read during the responsive reading, nor repeat the Lord's Prayer; neither do they all in Sunday school read when the Bible is read, nor repeat the Lord's Prayer, but would any one have these omitted on that account? It is sometimes a good thing to get out of the ruts when they get too deep and clog or stop the wheels of

PROGRESS.

## LEARNING FROM ROMAN CATHOLICS.

How easily our Roman Catholic friends get over all difficulty by administering the consecrated bread alone, holding that communion of one kind is sufficient. How completely this settles the other question as to whether or not it is right to use intoxicating wine at that service.

Sometimes I think that in our revolt from Rome we may have vibrated to opposite extremes in some things which are not altogether improvements on the old ways. For instance, divorces are so frequent in this country that we feel ashamed when we think of it. Rome says, "No divorce but for one cause, and then neither party may marry again during the life of the other." Put that in our civil law and enforce it and our courts might take a rest, and our news columns would find relief from the long list of "Blank vs. Blank. Libel for divorce. Divorce decreed," etc., *ad nauseam*.

Another thing. There could be no more appropriate finishing touch to any Christian church building than the cross—the simple, beautiful emblem of our Saviour's dying love. But we top out our steeples and towers with all sorts of contrivances except that, or if we do venture to put up something like one we conceal it as much as possible in a mass of scroll work or ornamentation of some sort as if we were ashamed of it. Good did come out of Nazareth! Is it quite impossible for any good thing to come out of Rome?

W. W. M.

## THE COMMUNION CUP.

As a pastor of more than thirty years' experience I am interested in what has been said in regard to the danger of passing the communion cup from one to another, but I am one of many who would like to see a little positive proof on the subject. If the church has for ages been following a practice that is "indecent" and hurtful, it would seem as if there might be no lack of proof forthcoming. And where shall the test stop? The upholstery of our pews may convey infection, so we must prohibit all free access to our churches. Before we raise a general alarm on this subject it is well to wait till we have some solid ground of facts to work upon. Even medical science is not perfect and not free from its "fads." Ten well authenticated cases of disease conveyed by the communion cup would be worth more as proof than whole pages of theorizing.

W. W. D.



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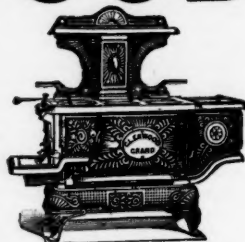
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## HONORARY DEGREES, 1894.

### D. D.

Anderson, Rev. T. D., Providence, R. I., Brown.  
Barton, Rev. J. L., Asst. Sec. A. B. C. F. M., Middlebury.  
Beale, Rev. C. H., Roxbury, Mass., Olivet.  
Bean, Rev. S. C., Newburyport, Mass., Dartmouth.  
Berle, Rev. A. A., Brighton, Mass., Yankton.  
Boynton, Rev. Nehemiah, Boston, Mass., Amherst.  
Brown, Prof. Francis, Union Seminary, Yale.  
Camp, Rev. C. W., Waukesha, Wis., Beloit.  
Chase, Rev. W. T., Philadelphia, Pa., Colby.  
Clark, Rev. J. F., Bulgaria, Amherst.  
Coggin, Rev. W. S., Roxford, Mass., Dartmouth.  
Daniels, Prof. J. L., Olivet College, Yale.  
Devitt, T. S., Branford, Ct., Washington.  
Durant, Rev. William, Saratoga, N. Y., Union.  
Estabrook, Prof. Joseph, Olivet College, Oberlin.  
Fitch, Rev. F. S., Buffalo, N. Y., Oberlin.  
Ford, Rev. C. A., Seldon, Sria, Williams.  
Frost, Pres. W. G., Berea College, Oberlin.  
Gilbert, Rev. G. H., Chicago, Ill., Dartmouth.  
Hall, Rev. R. T., Greenwich, Ct., Oberlin.  
Howe, Rev. E. H., Brookline, Mass., Brown.  
Hunter, Rev. Pleasant, Minneapolis, Minn., Princeton.  
Lewis, Rev. George, So. Berwick, Me., Bowdoin.  
Mendenhall, Rev. H. P., Brooklyn, N. Y., Lafayette.  
Milburn, Rev. Wm. H., Washington, Illinois.  
Moore, Rev. A. W., Lynn, Mass., Dartmouth.  
Pockman, Rev. P. T., New Brunswick, N. J., Rutgers.  
Potter, Rev. Joseph, Persia, Princeton.  
Reynolds, Rev. Grindall, Concord, Mass., Harvard.  
Ropes, Prof. C. J. H., Bangor Seminary, Bowdoin.  
Ryder, Rev. C. J., New York, N. Y., Oberlin.  
Ryder, Rev. F. W., Newton, Mass., Vermont.  
Sargent, Rev. C. S., Adams, Mass., Michigan.  
Sewall, Rev. A. C., Schenectady, N. Y., Union.  
Smith, Rev. A. H., Pang Chuang, China, Beloit.  
Sperry, Pres. W. G., Olivet College, Yankton.  
Tracy, Pres. C. C., Anatolia College, Turkey, Williams.  
Van Dyke, Rev. Henry, New York, N. Y., Harvard.  
Walker, Bishop W. D., North Dakota, Oxford.  
Weidner, Rev. R. F., Chicago, Ill., Muhlenberg.  
Wright, Rev. W. E. C., Cleveland, O., Oberlin.

### L. L. D.

Barnard, Hon. J. F., Poughkeepsie, N. Y., Yale.  
Bonney, Hon. C. C., Chicago, Ill., Yale.  
Booth, Rev. H. M., Auburn Seminary, Williams.  
Carey, Hon. J. M., Wyoming, Union.  
Carter, Hon. J. N., Quincy, Ill., Illinois.  
Cheever, Dr. D. W., Boston, Mass., Harvard.  
Davis, Prof. N. F., Brown University, Colby.  
Dingley, Hon. N. M., Lewiston, Me., Dartmouth.  
Douglass, Rev. G. W., Washington, D. C., Trinity.  
Everett, Prof. C. C., Harvard University, Bowdoin.  
Fiske, Prof. John, Cambridge, Mass., Harvard.  
Frost, Dr. C. P., Hanover, N. H., Dartmouth.  
Furness, H. H., Philadelphia, Pa., Harvard.  
Gray, Prof. J. C., Cambridge, Mass., Yale.  
Greene, Arnold, Providence, R. I., Brown.  
Hall, Rt. Rev. A. C. A., Vermont, Trinity.  
Harrington, M. M., Washington, D. C., Michigan.  
Hawley, Hon. J. R., Hartford, Ct., Trinity.  
Hay, Hon. John, Washington, O., Western Reserve.  
Hill, Prof. G. W., New York City, N. Y., Yale.  
Hobbs, E. H., New York City, N. Y., Middlebury.  
Holland, Pres. G. J., Hope College, Rutgers.  
Hoodbull, Dr. A. A., U. S. A., Princeton.  
Hubbard, Hon. S. S., Washington, D. C., Dartmouth.  
Judd, Hon. A. F., Honolulu, H. I., Yale.  
Kittredge, E. W., Cincinnati, O., Dartmouth.  
Lacombe, Judge E. H., New York City, N. Y., Columbia.  
Lane, Prof. G. M., Cambridge, Mass., Harvard.  
Lowe, Dr. W. T., New York City, N. Y., Yale.  
Mahan, Capt. A. T., U. S. N., Cambridge.  
Mills, Hon. R. Q., Washington, D. C., Washington.  
Olin, Hon. S. H., New York City, N. Y., Yale.  
Osgood, Rev. H. A., Rochester, N. Y., Wesleyan.  
Palmer, Prof. G. H., Harvard University, Princeton.  
Patton, Pres. F. L., Princeton College, Toronto.  
Peckham, Judge H. W., New York City, N. Y., Union.  
Porter, Gen. Horace, New York City, N. Y., Union.  
Seelye, Pres. L. C., Smith College, Amherst.  
Seymour, Prof. T. D., Yale College, Western Reserve.  
Stedman, E. V., New York City, N. Y., Yale.  
Spalding, Rev. G. B., Syracuse, N. Y., Syracuse.  
Taylor, Pres. J. M., Vassar College, Rutgers.  
Tesla, Nikola, New York City, N. Y., Columbia.  
Thayer, Prof. J. B., Cambridge, Mass., Harvard.  
Thwing, Pres. C. F., Western Reserve, Illinois.  
Tower, Charlemagne, Philadelphia, Pa., Lafayette.  
Van Fleet, Abraham, Trenton, N. J., Princeton.  
White, Dr. J. S., Brooklyn, N. Y., Tufts.  
Williams, Norman, Chicago, Ill., Vermont.  
Wright, Hon. C. D., Washington, D. C., Wesleyan.  
Young, Prof. C. A., Princeton College, Western Reserve.

### Ph. D.

Bliss, F. J., Syria, Amherst.  
Callahan, Prof. H. W., Kingston, N. Y., Rutgers.  
Devitt, T. S., Branford, Ct., Alleghany.  
Gibbs, Rev. W. E., Lawrence, Mass., Tufts.  
Hazard, M. C., Dorchester, Mass., Knox.  
Mutch, Rev. W. J., New Haven, Yale.  
Thomson, Prof. Elihu, Lynn, Mass., Tufts.

### M. A.

Corwin, Miss Rebecca, Mt. Holyoke.  
Emerick, Rev. F. E., So. Framingham, Mass., Bates.  
Evans, Rev. E. J., Watertown, Io., Beloit.  
Field, Hon. H. F., Rutland, Vt., Vermont.  
Fisher, L. G., Beloit.  
Gulick, Mrs. A. G., San Sebastian, Spain, Mt. Holyoke.  
Lev, Rev. S. H., Springfield, Mass., Yale.  
Parker, Prof. H. W., Boston, Mass., Yale.  
Parsons, Miss E. C., Mt. Holyoke.  
Puddefoot, Rev. W. G., So. Framingham, Mass., Bates.  
Tesla, Nikola, New York City, N. Y., Yale.

### Lit. D.

Bates, Prof. Arlo, Boston, Mass., Bowdoin.  
Hill, F. A., Cambridge, Mass., Bowdoin.  
Little, Prof. G. T., Brunswick, Me., Bowdoin.  
Wheatley, Rev. Richard, Irvington, N. Y., Syracuse.

### S. T. D.

Walker, Prof. Williston, Hartford Seminary, Western Reserve.

### L. H. D.

Huntington, Rt. Rev. F. D., New York, Syracuse.  
Scott, Frank, New York City, N. Y., Marietta.

### D. C. L.

Mahan, Capt. A. T., U. S. N., Oxford.  
Woodford, Hon. S. L., Brooklyn, N. Y., Syracuse.

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